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RIG-VEDA

VOL. III

RIG-VEDA-SANHITA

A Collection of Ancient Hindu Hymns

OF THE

RIG-VEDA

The Oldest Authority for the Rel[illegible]s and Social Institutions of the Hindus.

Translated from the original Sanskrit.

8739

VOL. III.

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INTRODUCTION.

AS the third volume of the printed text finishes the third and fourth *Ashtakas*, and commences the fifth, I have thought it advisable to publish, on the present occasion, the translation of the third and fourth *Ashtakas*,* completing one half of the entire *Rig-Veda*.

The third *Ashtaka* comprehends the conclusion of the third *Mandala*, the fourth, and the commencement of the fifth: the rest of the fifth, and five of the six sections of the sixth *Mandala*, are comprised in the fourth *Ashtaka*.

It was remarked in the Introduction to the first *Ashtaka*, that the fifth *Mandala* was ascribed to ATRI and his sons, who were of rather equivocal nomenclature: this will be confirmed by the actual translation: and if the authorship of the *Suktas* be rightly defined, ATRI must have had a large family, as the names exceed forty, besides groups, as *Prayaswats*, *Gaupáyanas*, *Laupayanas*, and *Vasuyus*, each consisting of an indefinite number: several of the names, as PRATIKSHATRA, PRATIRATHA, PRATTERANU, PRATIPRABHA, are of evident fabrication: we have also, in ARCHANANAS and SYAVASHWA, father and son, who could not both have been *sons* of ATRI:

* I have made a change. I have made the volume end with the fifth *Mandala*.—*H.H.W.*

there is likewise the unusual occurrence of a female author of a *Sukta*, the lady VISHWAVARA. The common epithet of these persons, *Atreya*, does not, however, necessarily imply a son or daughter of ATRI, and may be interpreted descendant or disciple: the latter is rendered most probable, as the list includes three *Rajas* among the *Rishis*, or TRYARUNA, TRASADASYU, and ASHWAMEDHA, who are the joint authors of a *Sukta* (p. 200); to one of them, TRASADASYU, a preceding *Sukta* also is ascribed. In all probability, however, there is little or no authority for the authorship of the *Suktas* of this *Mandala*, and their ascription to individuals is as arbitrary and unreal as that of any other portion, whether termed *Ashtaka* or *Mandala*.

Of the hundred and twenty-one *Suktas* of the third *Ashtaka*, those addressed to AGNI, either alone, or associated with some other deity, are forty-four; those to INDRA, singly or with others, forty-eight; making together ninety-two; of the rest, five are addressed to the VISHWADEVAS, five to the ASHWINS, five to the *Ribhus*, three to *Dadhikra*, three to USHAS, two to SAVITRI, and one each to the *Yupa*, or sacrificial post, to the *Apris*, to MITRA, to the *Shyena* or Hawk, to Heaven and Earth, to VAYU, and to *Kshetrapati*, or, the lord of the field, and the implements of agriculture.

The fourth *Ashtaka* comprehends one hundred and forty *Suktas*, of which AGNI and INDRA have a large proportion, although rather less considerable than in the third: the former is the deity of thirty-six *Suktas*, the

latter, singly or in association with others, of forty-six, together eighty-two: of the remainder, the VISHWADEVAS have twelve *Suktas* dedicated to them, rather a larger number than usual, besides which, five other hymns are addressed to various divinities, much the same as the VISHWADEVAS: twelve *Suktas* have the MARUTS for deities, and eleven MITRA and VARUNA conjointly, which is something unusual: the ASHWINS have six *Suktas*: PUSHAN four; the Dawn and SAVITRI two each; and PARJANYA, PRITHIVI, VARUNA, SARASWATI, and the *Cows*, have one each.

With very few exceptions, there is little of novel interest in the *Suktas* of these two divisions, as regards their mythological bearings: the same attributes are ascribed to the same divinities and the same legends are repeated, which have occurred in the preceding *Ashtakas*; the legendary exploits being sometimes, however, transferred to different actors, as in the case of the death of VRITRA being ascribed to AGNI instead of, as usual, to INDRA (p. 16, v. 4); and again, where DADHYANCH, the son of ATHARVAN, is said to have kindled the slayer of VRITRA, the destroyer of the cities of the *Asuras*, the exploits of INDRA are obviously assigned to AGNI (VI. 2. 1. 14)*: the observation made in the Introduction to the translation of the second *Ashtaka* may be here repeated, that the *Suktas* addressed to the principal divinities, especially to AGNI and INDRA, in these two divisions, deal more in general solicitation and panegyric, and

*This will be found in Vol. IV.

are less rich in legend, than the *Suktas* of the first *Ashtaka*, with very rare, though not altogether unimportant exceptions.

In the hymns addressed to AGNI the same attributes and allusions occur that are found in preceding *Suktas*, and enumerated in the Introduction to the first volume. We have perhaps more distinctly asserted his character of creator of the universe (p. 6, v. 5, p. 12, v. 4, p. 90, v. 15), and in his universality, as intimated in one hymn with more than ordinary mysticism (p. 22, v. 7, 8 and note), we have the rudiments probably of the pantheistic notion, which, as the word *Vedanta* imports, are based upon the Veda: the identification of AGNI with other divinities, his being INDRA, VRITRA, VARUNA, ARYAMAN, RUDRA, is of the same tendency (p. 177, v. 1).

In like manner the attributes and exploits of INDRA, his slaying of VRITRA, his recovery of the stolen cattle, his destruction of various *Asuras*, and of their cities, and his patronage of individual princes have all been told before, in general more fully: his drinking of the *Soma* juice is the subject of very many uninteresting stanzas, and most of the hymns of which he is the hero suggest little that is of additional value. In the sixteenth hymn of the first section of the fourth *Ashtaka* some novel circumstances are narrated of the *Asura* NAMUCHI: mention has been made of him in the first and second sections, but here, for the first time, it is said of him, that he sends an army of women against INDRA, as if a nation of amazons were alluded to: the passage, however, is obscure, and the explanation imperfect (p. 205, v. 9).

In the sixth *Sukta* of the fifth section of the third *Ashtaka* there is also some additional legend which may be suspected of a historical bearing, however exaggerated, when it is related that INDRA was followed by a large host, thousands, in his attack upon the *Asura* KUYAVA; and that, on another occasion, he destroyed fifty thousand *Krishnas*, or dark-complexioned *Rakshasas*, according to the Scholiast: one inference from these numbers is, that the *Rishis* of the time of the Veda were not unfamiliar with the levy of numerous bodies of combatants; and another, which is more important, is the probability that by *Asuras* and *Rakshasas*, nothing more is meant than hostile tribes or nations: the mortal *Rajas*, KUTSA, RIJISHWAN, SUDAS, and others, in whose defence or for whose benefit these adversaries are demolished, could scarcely have waged war with superhuman beings, could scarcely have incurred their enmity, except in their character of disturbers of sacrifices offered to the gods, meaning thereby, very possibly, the yet unconverted races of India opposed to Brahmanical rites: that we are to look upon them as principally if not exclusively human beings is most consistent with their being engaged in contests with human princes; and the identity is further established by the appellation of *Dasyu* being assigned to the *Asura*, SHAMBARA (VI. 3. 8. 4).

Like AGNI, INDRA is identified with various persons and divinities; and in one hymn it is intimated that he is the only real object of adoration, to whomsoever else it may be nominally addressed, taking whatever manifestation he pleases, whether that of AGNI, VISHNU

or RUDRA (VI. 4. 4. 13): he is also represented in the same hymn as of a capricious temperament, neglecting those who serve him, and favouring those who pay him no adoration (VI. 4. 4. 17); a notion somewhat at variance with a doctrine previously inculcated, that the ceremonial worship of INDRA is able to atone for the most atrocious crimes (note on V. 3. 2. 4).

The *Suktas* addressed to the other deities propitiated in the third and fourth *Ashtakas* are for the most part mere repetitions of those which have been given in the first and second: one of the two dedicated in the third Book to SAVITRI (III. 5. 9. 10) contains the verse that constitutes an essential part of the daily prayers of the Brahmans, and is especially known as the *Gayatri*: the commentators admit some variety of interpretation, but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship, and that it is still employed by the unphilosophical Hindus with merely that signification: later notions, and especially those of the *Vedanta*, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or BRAHMA.

The hymns addressed to *Dadhikra*, or *Dadhikravan*, contemplate the sun under the type of a horse, and in one of them (p. 151, IV. 4. 9. 5) occurs a stanza known as the *Hansavati Rich*, in which, under various appellations, the sun is considered to be identical with the Supreme

Spirit, or *Parabrahma*, although it may be questionable how far the terms bore originally the significations which commentators have subsequently assigned them.

In the third *Ashtaka* are two *Suktas*, of which the *Shyena*, the hawk or kite, is said to be the deity of part of one, and of the whole of the other: the style of the hymns is rather mystical, and one interpretation identifies the bird with the Supreme Spirit: the general tenor, however, merely alludes to a legend told in the *Aitareya Brahmana*, as mentioned in a note (on III. 4. 5. 7), of the *Soma* plant having been brought from heaven by the *Gayatri*, the metre personified, in the form of a hawk: a possible allegory connecting the use of hymns in the *Gayatri* measure with the early or original offering of the *Soma* libation at the worship of the gods.

Another novel *Sukta* in the third *Ashtaka* has for its object the sanctification of the lord of the field, and of the implements of agriculture: the spirit of mysticism identifies them with divinities, as AGNI, INDRA, VAYU, but whether the terms be understood literally or typically, the inference will be the same; the great importance attached by the Hindus of the Vaidik era to the operations of agriculture, and the fitness of the means used by them in the cultivation of the land. Of the hymn that follows this it is not easy to understand the purport, but it is chiefly in the praise of clarified butter, or *Ghi*, and may connect the labours of the herdsman with those of the plough: a *Sukta* addressed to the *Cows* (VI. 3. 5.) may be regarded as of a similar class, but it contains nothing

peculiarly characteristic: the short hymn to *Prithivi*, the Earth (V. 6. 12.), might be classed with the agricultural, but it is very general and unmeaning.

In the two *Ashtakas* the VISHWADEVAS are the divinities of seventeen *Suktas*, or, if we add the five addressed to various deities, who are, however, much the same as the VISHWADEVAS, twenty: they are for the most part the same deities as (q [illegible] their individual capacities elsewhere. AGNI, INDRA, VARUNA, ADITI, the *Adityas*, the MARUTS, and offer only their usual properties allusions: some of the hymns deal in mysticism, an accordingly obscure; and scattered through them are references to circumstances of general interest, but for the most part they add little to what has been elsewhere described. The same may be said of the *Suktas* to the MARUTS, the ASHWINS, the RIBHUS, whose attributes and exploits are mere repetitions of what has gone before: the *Suktas* dedicated to PUSHAN more explicitly describe him as the guardian of roads and protector of travellers, indicating an interchange of domicile and intercourse of traffic that could prevail only amongst a people advanced some way in civilization: PUSHAN appears also in a new character as the patron of conjurors (VI. 5. 5.), especially of those who discover stolen goods, an order of professors still familiar to the peoples of India.

A solitary passage, and one of which the commentator has given no satisfactory explanation, raises the number of the deities to an extent which is wholly incompatible with the ordinary enumeration: it is said at the

close of the ninth *Sukta* of the first chapter of the third *Ashtaka* (p. 5, v. 9) that three thousand three hundred and thirty-nine deities, *devas*, have done homage to AGNI, and appointed him their ministrant priest. SAYANA refers for the confirmation of this statement to the *Brihad Aranyaka*, where something of the kind is found, but which cannot be regarded as authority for the text of the *Veda*: the ordinary enumeration of the classes of the subordinate divinities makes them thirty-three, and the *Veda* is cited as the authority for this enumeration as of [illegible]d in the *Puranas*: *Vishnu Pur.*, p. 123, note.

Although the texts of the *Rig-Veda*, more or less detached, are extensively employed in the ritual of the Brahmans, yet the allusions to ceremonial offices are very rare, and not always very explicit: of course commendations of the offering of the juice of the *Soma* plant are constantly repeated, and its effects upon those who drink it, especially INDRA, are described in the usual exaggerated strain: there is also occasionally a palpable confusion of attributes with those of the moon, arising out of identity of name (VI. 3. 16. 3). Clarified butter, or *Ghi* is also not unfrequently named or alluded to; and in one instance we have a hymn to the *Yupa*, or post to which the victim is fastened, as typical of the *Vanaspati*, the lord of the wood, the tree out of which it has been fabricated. The practice of animal sacrifices on an extensive scale is affirmed in two places, in one of which (p. 202, v. 7) it is said, that three hundred buffaloes have been offered to INDRA as a burnt-offering, and in the other it is prayed that one hundred may be so offered: the phrase in both

passages is, dressing or cooking, (root. *pach*); so that the offering, like that of other nations of antiquity, was no doubt partaken of by those presenting the holocaust: another *Sukta* (p. 17) is considered by the Scholiast as appropriate to an animal sacrifice, as it repeatedly specifies the presentation of the marrow or fat from the interior of the victim to AGNI.

There is scarcely any indication of doctrinal or philosophical speculation, no allusion to the later notions of the several schools, except those expressions above noticed suggestive of the identity of all gods and of all beings; nor is there any hint of the metempsychosis, or of the doctrine which is intimately allied to it, of the repeated renovation of the world: on the contrary, there is one remarkable passage which denies this elsewhere unquestioned proposition. It is there emphatically affirmed that the heaven and the earth were generated but once, as was the milk of PRISHNI, or the nourishment of the winds, that is to say, the rain; and that nothing similar was successively produced (VI. 4. 5. 22).

Various intimations are given, although less frequent or decisive than in the preceding *Ashtakas*, of the social condition of the Hindus of the Vaidik period: they confirm the conclusions previously drawn of the advanced state of civilization: cities are repeatedly mentioned, and although, as the objects of INDRA's hostility, they may be considered as cities in the clouds, the residences of the *Asuras*, yet the notion of such aggregations of any class of beings could alone have been suggested by

actual observation, and the idea of cities in heaven could have been derived only from familiarity with similar assemblages upon earth: but, as above intimated, it is probable that by *Asuras* we are to understand, at least occasionally, the anti-vaidik people of India, and that theirs are the cities destroyed. It is also to be observed, that the cities are destroyed on behalf or in defence of mortal princes, who could scarcely have beleaguered celestial towns, even with INDRA'S assistance: indeed, in one instance (p. 130, v. 3) it is said that, having destroyed ninety and nine out of the hundred cities of the *Asura*, SHAMBARA, INDRA left the hundredth habitable for his protegé, DIVODASA, a terrestrial monarch, to whom a metropolis in the firmament would have been of questionable advantage.

That the cities of those days consisted, to a great extent, of mud and mat hovels is very possible: they do so still: *Benares*, *Agra*, *Delhi*, even *Calcutta*, present numerous constructions of the very humblest class: but that they consisted of these exclusively is contradicted in several places. In one passage (p. 136, v. 20), the cities of SHAMBARA that have been overturned are said to have consisted of stone: in another, the same cities are indicated by the appellative *dehyah*, the plastered, intimating the use of lime, mortar, or stucco: in another, we have specified a structure with a thousand columns, which, whether a palace or a temple, must have been something very different from a cottage; and again, a supplication is put up for a large habitation, which could

not be intended for a hut: cities with buildings of some pretence must obviously have been no rarities to the authors of the hymns of the *Rig-Veda*.

Notice has already been taken of the large scale upon which, even allowing for exaggeration, wars must have been carried on: a similar passage occurs (p. 136, v. 21), in which it is said that INDRA, for the sake of DABHITI, destroyed thirty thousand *Dasas*, slaves, or anti-vaidiks: the Scholiast says *Rakshasas* and others, but the text has only *dasa*, and DABHITI is a mortal. It is not, however, only with *Dasas* and *Dasyus* that we find hostilities prevail, and the *Aryas* seem to have been equally at variance amongst themselves. INDRA is said, in one passage, to have slain two of their leaders on the *Sharayu* river, and in another to have destroyed alike both *Aryas* and *Dasas* (VI. 3. 10. 3): there seems, indeed, to have been considerable animosity prevailing amongst the people, and the gods are not unfrequently solicited to protect the worshipper against his own neighbours and relations. That the religion or the government did not always feel secure may be inferred from a passage in which INDRA is requested to protect the worshipper not only in war, but in peace, or amongst or against the people (VI. 3. 18. 5).

Of progress in the useful arts we have, as before, occasional exemplifications. The practice of agriculture has already been noticed: the art of weaving is very particularly mentioned, although in connexion with some mystical reference to creation or sacrifice: the sharpening of the edge of iron weapons makes it likely

that steel is intended; and there is nothing surprising in this, as Indian steel was known to the Persians in the days of Ctesias: the melting of metallic substances was practised (V. 5. 1 very possibly of gold, for golden ornaments, golden cuirasses, are repeatedly mentioned: it might be thought that even coins were current, for amongst the presents made to the *Rishi* of a *Sukta* ten *purses* are specified (VI. 4. 4. 22): the term *kosayih* may be interpreted, however, bags or chests, and they may have contained only a certain weight of precious metal.

The same familiarity with the sea that has been previously commented on occasionally occurs, with sufficient explicitness to leave no doubt of the meaning of the text: thus, in one place the rivers are said to rush to the ocean eager to mix with it (p. 14, v. 7); and again, the rivers disappear in the ocean, where also it is said that those desirous of profit are engaged in traversing the ocean, clearly indicating maritime traffic; the *Maruts*, or personified winds, are said to toss the clouds like ships or as the Scholiast amplifies a rather elliptical phrase, as the ocean tosses ships: in another place (VI. 2. 5. 12), although the particular expressions may be equivocal, yet it is undeniable that the passage is intended to convey the crossing of the ocean by certain individuals under the guidance of INDRA.

There are one or two curious passages relating to the laws of inheritance, and of simple contract, or buying and selling: they may not be very precise or altogether intelligible, yet they are sufficiently so to shew that

legislative enactments were in existence, and that, with respect to these two subjects, the law was essentially the same as that which is laid down in the reputed writings of ancient legislators, and, to a certain extent, is still in force. A son, by virtue of holy acts, that is, it may be inferred, the worship of the *manes*, although not so specified, is the heir, to the exclusion of a daughter, as she, by marriage, conveys the property into a different family: she is, however, to be enriched with gifts, upon her marriage, it may be supposed by way of dower: in default of a direct male heir, the son of a daughter is to perform the rites, and consequently inherit the property; but this applies to the son of an *appointed* daughter,* who, according to all the oldest authorities, was considered equal to a son; and the term used in the passage in question evidently comprehends this stipulation or appointment: the *Shasadvahni* is the transferrer of his daughter to another family, under agreement or stipulation, and thereby proceeds to, or establishes, the affiliation of a grandson; or as the Scholiast, no doubt quite correctly, states it, the father stipulates, I will give you my daughter, who has no brothers, on condition that the son who may be begotten on her may be my son also: now this, although ancient law, is a refinement upon the rules of inheritance, and is an unquestionable evidence of advanced civilization.

The law, that if a person have sold a commodity for less than its value, and repents of having done so,

* "The son of an appointed daughter is equal to the son of the body: he shall inherit as a son the estate of his father and of his maternal grandfather, who leaves no male issue." *Devala*: see *Colebrooke's Digest*, 3. 161, and other texts. *Ibid.*

he cannot reclaim the commodity sold, from the buyer, is apparently the law of the present day, though there be some difference of opinion: what has been sold, it is said, at a low price by an idiot, or one inebriate or insane, may be resumed compulsorily, if need be, from the buyer; but it is then reasonably inferred, that if it be sold for a low price by a man sound of mind, the sale is valid: this is so far qualified, that if the sale have been made by mistake it may be cancelled: and in general, rescission of the sale or purchase of things not perishable is allowable within ten days, at the will of either of the parties: this is considered by Mill (*History of India*, Vol. i, p. 232) as altogether incompatible with an age in which the divisions and refinements of industry have multiplied the number of exchanges: and he would, therefore, have looked upon the law, as it is laid down in the text of the *Veda*, making a sale and purchase, once concluded, unalterable, as a proof of an advanced era in the interchange of marketable commodities.

So far, therefore, the allusions to the social condition of the Hindus are in harmony with those that have been previously noticed: and the same may be said of the references made to the tracts occupied by them, which were in the north-west and west of India, from the Punjab to the mouths of the Indus, their outlet to the ocean: we have the *Yamuna* mentioned once, the Ganges once: the *Sarasvati* is often named in both her characters as a goddess and a river, and the *Drishadvati*, is in one place, associated with her as in *Manu*, along with another river not met with elsewhere, the *Apaya*: the *Vipasha*

and *Shatudri*, or *Beyah* and *Sutlej*, are interlocutors in a *Sukta* with the *Rishi Vishwamitra*, in which he entreats them to allow him to ford them with his attendants and waggons, being bound to the north-west, as he states, to collect the *Soma* plant. Other rivers are named, as the *Rasa*, *Anitabha*, *Kubha* (p. 244, v. 9), *Parushni*, and the *Hariyupiya*, or *Yavyavati*, the positions of which are no longer known, but which were probably in the west, and were feeders of the Indus. On the eastern bank of the *Hariyupiya* dwelt a people called *Vrichivats*, or *Varasikhas*, who were subjugated, with the aid of INDRA, by the Rajas ABHYAVARTIN and PRASTOKA (VI. 3. 4. 6), and who we may suppose, therefore, not to have been Hindus.* A people called *Rusamas*, inhabiting, it is said, a country so called, must have been an orthodox race, presenting valuable gifts to the *Rishi* of a *Sukta* in which their liberality is eulogized (p. 206, v. 13): on the other hand it seems to be intimated, that the Hinduism of the Vedas had not spread into South Behar, when it is asked, what do the cattle for thee (INDRA), among the *Kikatas* (p. 65, v. 14), *Kikata* being the ordinary appellation of that province; and it is not incompatible with the apparent limitation of the Hindus in the time of the Vedas to the

* According to the story, as told in the *Niti Manjari*, from the *Brihad devata*, *Abhyavartin*, the son of *Chayamana*, and *Prastoka*, the son of *Srinjaya*, having been defeated by the *Varishikhas*, applied to the *Rishi*, *Bharadwaja*, to procure his intercession with *Indra* for his aid: the *Rishi* complied with their request, and praised *Indra* with the *Sukta* which is given, propitiated by which the deity came to the assistance of the princes, and destroyed the *Varishikhas*.

western countries, that their religion had not extended so far into the interior, especially into a country which is still partly covered by forest, and inhabited by barbarous tribes. Besides the rivers and races thus named, and for the most part peculiar to the Veda, we have a number of names of Rajas which are not met with elsewhere (pp. 200, 212, and VI. 3. 4.): the intermarriage of royal and saintly races, of which the *Puranas* afford examples, is of Vaidik authority, and is curiously illustrated by the story of SHYAVASHWA (p. 256).

A few legends of an interesting description occur in the *Ashtakas* now translated: thus, in the third (p. 63, III. 4. 15), we have a hymn of some length by VISHWAMITRA, which is usually regarded as authority for the existence of a violent feud between the author and the *Rishi* VASISHTHA, and their respective descendants, and to be the vehicle of such an imprecation upon the latter, that Brahmans, who profess to belong to the *gotra*, the traditional family or school of VASISHTHA, will not read or transcribe the passages: the cause of quarrel is not alluded to in the Veda, but it is repeatedly detailed, with some variations, in the heroic poems and *Puranas*. The oldest form of the legend is, no doubt, that of the *Ramayana*, repeated in the *Mahabharata*, *Adi Parva*, where VISHWAMITRA, whilst yet in his original or *Kshatriya* character, attempts to carry off by violence the all-bestowing cow from the hermitage of VASISHTHA, typifying, no doubt, a quarrel between the Brahmanical and Kshatriya races for the dominion of the all-yielding earth; in which, however, it is very remarkable that the forces summoned

to take the part of the Brahman are all foreigners, *Shakas*, *Yavanas*, *Pahnavas*, and *Mlechchhas*, or unconverted tribes, as *Dravirs*, *Paundras*, *Kiratas*. VISHWAMITRA afterwards, by the force of penance, becoming a Brahman, appears in the *Ramayana*, and in the dramas thence derived, on very friendly terms with VASISHTHA, as the Purohita or family priest of DASHARATHA, but in the *Mahabharata*, *Adi Parva*, vol. 1, p. 243, and *Shalya Parva*, vol 3, p. 361, we have repeated incidents of offence given, especially by VISHWAMITRA, by which VASISHTHA is reduced to despair, and endeavours in vain to destroy himself. Some of these circumstances are subsequently alluded to.

Another legend worthy of notice is that of VAMADEVA, who, whilst yet unborn, insists on coming into existence by his mother's side, an incident that may have been suggestive of the subsequent similarly marvellous birth of BUDDHA. Another incident adverted to is that of VAMADEVA having, when hungry, cooked for his food the entrails of a dog, a circumstance repeated in the tenth book of MANU. Several allusions seem to indicate that the followers of the Vedas were not very scrupulous as to the articles of their diet: it appears, for instance, that the flesh of the wild cattle was allowable (p. 122, v. 8); and, in one passage, even that of the cow is said to be the best of food (VI. 3. 16. 1).

The story of the Raja TRYARUNA, his Purohit, and the boy over whom the latter drives the former's car, involves a legal argument, which is amongst the subtleties of Hindu legislation: See Law Questions, *Ballantyne's*

Synopsis of Science, vol. I. p. x: the consequence, however, the cessation of the use of fire, is more remarkable, intimating possibly a sort of interdict, during which the performance of burnt-sacrifices was suspended: the story is rather obscurely narrated. We may advert to one more legend, as it is more particularly given by MANU (10. 107.): the Veda merely states the fact that BHARADWAJA, the *Rishi*, accepted presents from a person named BRIBU: in MANU and in the *Niti Manjari* he is said to have been a carpenter or woodcutter; and in both these authorities the moral of the story is the legality of the acceptance of presents from persons of inferior caste, by Brahmans in time of distress: the latter qualification was probably unknown in the days of the Veda, when questions of impurity, whether of food or of caste, had not come to be entertained.

At the same time it may be doubted whether there are not in these two portions of the *Rig-Veda*, some intimation of the institution of caste, although not yet fully developed: the five classes, which sometimes signify different orders of created beings, can, in one or two passages, apply to human beings alone; whether to the four usual distinctions with the *Nishada* for the fifth is not explicitly asserted in the text, although it is so understood by the commentator. The designation of *Brahmana* not unfrequently occurs, although its specific application may be questionable: in one passage (p. 153. v. 1) we have the term *Kshatriya*, as the immediate dependant upon a Raja: *Vish*, meaning people in general, offers the rudiments of *Vaishya*, although not precisely the

same word; we have not, however, met anywhere with the term *Shudra*, although the thing may be intended by the words *Dasa* and *Dasih*, slave and serviles: the absence of the appropriate appellation is, however, a reasonable argument against the recognition of the order to which it belongs; and it must be admitted that the indications of the four recognized castes are imperfect and inconclusive.

Whatever may be the case with the specification of caste, however, the same entire abstinence that has been heretofore observed from all allusion to the objects of worship consecrated by the *Puranas* and *Tantras* continues to prevail in the two additional sections now translated; and the personified triad of divine attributes, BRAHMA, VISHNU, SHIVA, in their capacities of creator, preserver, destroyer, with the popular forms of the two latter *Krishna* and the *Linga*, and all the manifestations of the bride of MAHADEVA, continue to be utterly unknown to the primitive texts of the religion of the Hindus.

London, 30th April, 1857. H. H. WILSON.

NOTE TO THIS EDITION.

The alterations made in this volume follow the lines indicated in the Prefatory Note to Volume I, with the following addition:—

The third volume of the original edition is very bulky and contains the third and fourth *Ashtakas*. The fourth *Ashtaka* ends with the 61st *Sukta* of the sixth *Mandala*. I finish this volume with the fifth *Mandala*. The Introduction naturally contains some references to the sixth *Mandala*, and these the reader will find in the next volume.

Poona City, 29th May, 1926. H. R. BHAGAVAT.

THE
RIG-VEDA.

THIRD MANDALA.

ANUVAKA I.

SUKTA VII.

III. 1. 7.

The deity is AGNI; the *Rishi* is VISHWAMITRA; the metre is *Trishtubh*.

1. The (rays) of the blackbacked, all-sustaining (AGNI) have arisen, and pervaded the parents (earth and heaven) and the flowing rivers; the surrounding parents co-operate with him, and bestow long life for the sake of assiduous worship.

2. The sky-traversing steeds of the showerer (of benefits) are the milch kine (of AGNI); as he attains the divine (rivers), bearers of sweet (water). One sacred sound glorifies thee (AGNI), who art desirous of repose, pacifying (thy flames) in the abode of the water (the firmament).

3. Their lord has mounted on his well-trained mares; the sagacious selector of treasures, the blackbacked, many-limbed (AGNI) has granted them a place of rest for the cherishing of (their) rapid speed.

4. The flowing (rivers) invigorating him, bear along the great son of TWASHTRI, the undecaying upholder (of the

world), radiant with various forms in the vicinity (of the firmament): AGNI is associated with heaven and earth, as (a husband with) one only wife.

5. Men comprehend the service of the uninjurable showerer (of benefits), and exult in the commands of the mighty (AGNI): their frequent and earnest hymns of praise, bright and radiant, are illuminating heaven.

6. Verily (men) bring great delight to AGNI by glorifying aloud the mighty parents (heaven and earth), when the shedder of rain approximates his own radiance to the worshipper, (wherewith) to invest the night.

7. Seven sages with five ministering priests attend the station that is prepared for the rapid (AGNI): the undecaying divine (sages), with their faces to the east, sprinkling (the libations), rejoice as they celebrate the worship of the gods.

8. I propitiate the two first divine offerers of sacrifice; the seven (priests) rejoice with the libation; the illustrious celebrators of holy worship, reciting (his) praises, have called AGNI the true (object) of every rite.

9. Divine invoker of the gods, the vast and widespreading rays shed (moisture) for thee, the mighty, the victorious, the wonderful, the showerer (of benefits): do thou who art all-knowing, joy-bestowing, bring hither the great gods, and heaven and earth.

10. Ever-moving (AGNI) may the mornings rise for us, abounding with oblations, with pious prayers, and with auspicious signs, and conferring wealth; and do thou, with the might of thy (diffusive flame), consume all sin on behalf of thy respectable (worshipper).

11. Grant, AGNI, to the offerer of the oblation, earth the bestower of cattle, the means of many (pious rites), such that it may be perpetual: may there be to us sons and grandsons, and may thy good-will ever be productive of benefits to us.

III. 1. 8.

The deity is considered to be the *Yupa*, or sacrificial post, diversified as single or as many: the *Vishwadevas* are the deities of the eighth stanza; the *Rishi* is VISHWAMITRA; the metre of the third and seventh verses is *Anushtubh*; of the rest, *Trishtubh*.

1. VANASPATI, the devout anoint thee with sacred butter at the sacrifice; and whether thou standest erect, or thine abode be on the lap of this thy mother (earth), grant us riches.

2. Standing on the east of the kindled (fire), dispensing food (as the source) of undecaying (health) and excellent progeny, keeping off our enemy at a distance, stand up for great auspiciousness.

3. Be exalted, VANASPATI, upon this sacred spot of earth, being measured with careful measurement, and bestow food upon the offerer of the sacrifice.

4. Well clad and hung with wreaths comes the youthful (pillar): most excellent it is as soon as generated: steadfast and wise venerators of the gods, meditating piously in their minds, raise it up.

5. Born (in the forest), and beautified in the sacrifice celebrated by men, it is (again) engendered for the sanctification of the days (of sacred rites): steadfast, active, and intelligent (priests) consecrate it with intelligence, and the devout worshipper recites its praise.

6. May those (posts) which devout men have cut down, or which, VANASPATI, the axe has trimmed, may they standing resplendent with all their parts (entire) bestow upon us wealth with progeny.

7. May those posts which have been cut down upon the earth, and which have been fabricated by the priests, those which are the accomplishers of the sacrifice, convey our acceptable (offering) to the gods.

8. May the leaders of the rite, the divine *Adityas*, *Rudras*, *Vasus*, Heaven and Earth, the Earth, the firmament, well pleased, protect our sacrifice: let them raise aloft the standard of the ceremony.

9. Arrayed in bright (garments), entire (in their parts), these pillars ranging in rows like swans, have come to us erected by pious sages on the east (of the fire); they proceed resplendent on the path of the gods.

10. Entire in all parts and girded with rings, they appear upon the earth like the horns of horned cattle; hearing (their praises) by the priests: may they protect us in battles.

11. VANASPATI, mount up with a hundred branches, that we may mount with a thousand, thou whom the sharpened hatchet has brought for great auspiciousness.

III. 1. 9.

The deity is AGNI; the *Rishi* VISHWAMITRA; the metre *Brihati*, except in the last verse, in which it is *Trishtubh*.

1. We thy mortal friends have recourse for our protection to thee, the divine, the grandson of the waters, the auspicious, the resplendent, the accessible, the sinless.

2. Desirous as thou art of the forests since thou hast repaired to the maternal waters, AGNI, thy tarrying so far away is not to be endured; (in a moment) thou art here with us.

3. Thou wishest exceedingly to convey satisfaction (to thy worshipper) and art thereto well-disposed; of those in whose friendship thou art cherished, some precede whilst others sit around.

4. The benignant and long-lived deities have discovered thee, AGNI, when required to go against their constant and assembled foes, hidden in the waters like a lion (in a cave).

5. MATARISHWAN therefore brought for the gods from afar, AGNI, hiding of himself, and generated by attrition, as (a father brings back) a fugitive (son).

6. Bearer of oblations, men apprehend thee (thus concealed) for the service of the gods, and that thou, youngest (of the deities) and friendly to mankind, mayest recompense by thy acts all their pious rites.

7. Auspicious is thy worship for it prospers the ignorant (worshipper), wherefore animals reverence thee, AGNI, kindled in the beginning of the night.

8. Offer oblations to the object of holy sacrifice, the brilliant purifier, who is dormant (in fuel): worship quietly the pervader (of the rite), the messenger (of the gods), the rapid, the ancient deity who is entitled to laudation.

9. Three thousand three hundred and thirty-nine divinities have worshipped AGNI: they have sprinkled him with melted butter; they have spread for him the sacred grass; and have seated him upon it as their ministrant priest.

III. 1. 10.

The deity and *Rishi* as before: the metre is *Ushnih*.

1. Thee, the king of men; AGNI, the divine: prudent mortals kindle thee at the sacrifice.

2. They praise thee as the priest, the invoker (of the gods) at sacrifices: shine forth the protector of the pious rite in thine own abode.

3. He verily who presents oblations to thee, the knower of all things, he acquires (AGNI) excellent progeny: he prospers.

4. May (AGNI), the banner of sacrifices, offering oblations on the part of the worshipper through (the ministry of) the seven officiating priests, come hither with the gods.

5. Offer to the ministering AGNI as if to the Creator (of the world), the great praise recited of old, for the sake of animating the energies of the pious (worshippers).

6. May our hymns exalt AGNI, so that he may be born more worthy of praise, and may become manifest for (the purpose of bestowing) abundant food and riches.

7. AGNI, thou art to be especially worshipped at the sacrifice: worship the gods (on behalf of) the devout (worshipper): thou shinest the invoker (of the gods) the exhilarator (of the pious) overcoming thy foes.

8. Do thou, our purifier, light up for us a brilliant progeny: be ever nigh to those who praise thee for their well-being.

9. The wise, intelligent, and vigilant (worshippers) kindle thee, such as thou (hast been described), the bearer of oblations, the immortal, generated by strength.

III. 1. 11.

The deity and *Rishi* as before; the metre is *Gayatri*.

1. AGNI, the invoker of the gods, the minister (of the gods), the supervisor of the sacrifice, understands the solemn rite in its due course.

2. That AGNI, who is the bearer of oblations, the immortal, the desirer (of offerings), the messenger (of the gods), and is the receiver of sacrificial viands, is associated with understanding.

3. AGNI, the ancient banner of sacrifice, knows (all things) through understanding: his radiance traverses (the darkness).

4. The gods have made AGNI, who is the son of strength, the eternally-renowned, the knower of all that is born, the bearer (of oblations).

5. AGNI, the preceder of human beings, (ever) alert, the vehicle of their offerings, is ever new, is unsusceptible of harm.

6. AGNI, the most liberal contributor of food, is able to resist all assailants unharmed, the nourisher of the gods.

7. From AGNI of purifying radiance the mortal presenter (of offerings) obtains by his conveyance (of them to the gods) abundant viands and a dwelling.

8. May we, endowed with intelligence, obtain all good things by our praises of AGNI, to whom all is known.

9. May we obtain, AGNI, all precious things (as booty) in battles, since the gods are concentrated in thee.

III. 1. 12.

The deities are INDRA and AGNI; the *Rishi* and metre as before.

1. INDRA and AGNI, come to this acceptable libation, (brought) by our praises from heaven, and induced by (our) devotion to drink of it.

2. INDRA and AGNI, the conscious sacrifice associated with the worshipper proceeds to you: (summoned) by this (invocation), drink the libation.

3. Urged by the energy of the sacrifice, I have recourse to INDRA and AGNI, the protectors of the pious: may they be satiated with the *Soma* here presented.

4. I invoke INDRA and AGNI, the disconfiters of foes, the destroyers of *Vritra*, the victorious, the invincible, the bestowers of most abundant food.

5. The reciters of prayers, the repeaters of praise, who are skilled in sacred song, worship you both: I have recourse to INDRA and AGNI for food.

6. INDRA and AGNI, with one united effort you overthrew ninety cities ruled over by (your) foes.

7. INDRA and AGNI the pious ministers, are present at our holy rite, according to the ways of worship.

8. INDRA and AGNI, in you, vigour and food are abiding together, and therefore in you is deposited the dispensing of water.

9. INDRA and AGNI, illuminators of heaven, be ever graced (with victory) in battles, for such thy prowess proclaims.

ANUVAKA II.

III. 2. 1.

The deity is AGNI; the *Rishi* is RISHABHA, a son of VISHWAMITRA; the metre *Anushtubh*.

1. (Priests) utter devout (praises) to this your divine AGNI, that so glorified he may come to us with the gods, and sit down on the sacrificial grass.

2. The observer of truth, of whom (are) heaven and earth, and whose vigour the protecting (deities) assist: him, the offerers of oblations adore, and those desirous of riches (have recourse) to him for protection.

3. He, the sage, is the director of those (who sacrifice), he is (the regulator) of sacrifices: worship him your (benefactor), the donor, who is the bestower of wealth.

4. May that AGNI bestow upon us prosperous dwellings for our maintenance, so that from him infinite wealth, whether it may be in heaven or from earth, or in the waters (may come to us).

5. The devout kindle (the fire) with his wealth-obtaining rites, (to worship) the radiant, unpreceded AGNI, the invoker (of the gods), the protector of men.

6. Perfect our prayer. Invoker of the gods, as well as our hymns: AGNI, who increasest with the winds and art the giver of thousands, augment our felicity.

7. Grant us indeed, AGNI, wealth (that may be counted) by thousands, and comprising offspring, nourishment, brilliant treasure, and vigour, and be infinite and inexhaustible.

III. 2. 2.

The deity and *Rishi* as before; the metre is *Trishtubh*.

1. The invoker (of the gods), the exhilarator (of his worshippers), the true, the offerer of sacrifice, the most wise, the creator, is present at our sacred rites. AGNI, the son of strength, whose chariot is the lightning, whose hair is flame, manifests his glory on the earth.

2. I utter to thee the words of adoration, be pleased by them, observer of truth: endowed with strength, (they are addressed) to thee who art the expounder (of sacred rites): wise (as thou art) bring (hither) the wise: object of sacrifice, sit down in the midst upon the sacred grass for our protection.

3. May the food-bestowing day and night hasten to thee whilst thou, AGNI, meetest them on the paths of the wind: since (the priests) ever worship thee preceding (them) with oblations, whilst they (united) like the pole (and the yoke of a waggon), abide successively in our dwelling.

4. Vigorous AGNI, to thee MITRA and VARUNA, and all the *Maruts*, offer praise; since, son of strength, thou standest a sun, shedding (thy) rays with lustre on mankind.

5. With uplifted hands, approaching thee with reverence, we present to thee to-day our oblation: do thou, who art wise, worship the gods with most devout mind and with unwearied praise.

6. From thee, verily, son of strength, many and various benefactions and various kinds of food devolve upon the devout (worshipper): do thou grant us, AGNI, infinite

wealth, and (a son) observant of truth, with speech devoid of guile.

7. Divine (AGNI), mighty and omniscient, these (are the offerings) which we mortals present to thee in the sacrifice: do thou be cognizant of every respectable worshipper, and partake, immortal, of all (his offerings) on this occasion.

III. 2. 3.

The deity is AGNI; the *Rishi* is UTKILA of the *Kata gotra*, or family; the metre is *Trishtubh*.

1. Radiant with great glory, repel the hostile *Rakshasas* and *Pishachas*: may I be in (the enjoyment) of the favour of the great (AGNI), the giver of prosperity, and in the service of (him who is) easily invoked.

2. Consider thyself our protector at the breaking of the dawn to-day and when the sun has risen: AGNI, who art engendered with (embodied) form, be pleased with my constant praise, as a father (is pleased with) his son.

3. Showerer (of benefits), beholder of men, radiant amidst darkness, shine, AGNI, with abundant (rays) in due order: granter of dwellings, conduct us (to good), keep off all ill, and youngest (of all the gods), gratify our desires for wealth.

4. AGNI, who art irresistible and the showerer (of benefits), consume victorious all the cities (of the foe), and (all their) precious things: (do thou), the duly worshipped, the knower of all that is born, (be for us) the conductor of the first great preserving sacrifice.

5. Destroyer (of the world), do thou who art endowed with intelligence and radiance, celebrate many faultless

sacred rites in honour of the gods, and restraining (thy impatience), convey to them like a waggon our (sacrificial) food: illume (with thy rays) the beautiful heaven and earth.

6. Be propitious, showerer (of benefits); grant (abundant) food, AGNI; (make) heaven and earth yield us milk: divine (AGNI), associated with the gods, shining with bright radiance, let not the ill-will of any mortal prevail against us.

7. Grant, AGNI, to the offerer of the oblation, earth the giver of cattle the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may thy favour, AGNI, be productive of good unto us.

III. 2. 4.

The deity and *Rishi* are the same: the metre of the odd verses is *Bṛihatī*; of the even, *Satobṛihatī*.

1. This AGNI, is the lord of heroism and of great good fortune; he is the lord of wealth comprising progeny and cattle; he is the lord of the slayers of VRITRA.

2. *Maruts*, leaders (of rites), associate with this augmenter (of our prosperity), in whom (abide) riches contributing to felicity, ye who (are victorious) over (your) enemies in battle, who daily humble (your) foes.

3. Do thou, opulent AGNI, showerer (of benefits), prosper us with riches comprising vigour, numerous progeny, health, and happiness.

4. He who is the maker pervades all worlds; he the enduring maker (of all) bears our offerings to the gods:

he is present with the devout (worshippers) and amidst the heroism and the devotions of men.

5. Consign us not, AGNI, to malignity; (doom) us not to the absence of posterity; nor, son of strength, to the want of cattle, nor to reproach: drive away (all) animosities.

6. Auspicious AGNI, bestow (upon us) at the rite, food (the source of) happiness and renown.

III. 2. 5.

The deity is AGNI; the *Rishi* is KATA, the son of VISHWAMITRA; the metre *Trishtubh*.

1. The righteous (AGNI) when first kindled on the several (altars) the object of adoration by all, whose hair is flame, and who is cleansed with butter, the purifier, the worthily-worshipped, is sprinkled with oblations for the worship of the gods.

2. As thou didst offer the burnt-offering, AGNI, (on behalf of) earth; as thou, JATAVEDAS, who art cognizant (of sacred rites, didst offer sacrifice on behalf) of heaven; so with this oblation worship the gods, and perfect this rite to-day (as thou didst) that of MANU.

3. Three are thy existences, JATAVEDAS; three, AGNI, are thy parent dawns: with them offer the oblation of the gods, and knowing (his wishes) be the bestower of happiness on the institutor of the sacrifice.

4. JATAVEDAS, we venerate thee, glorifying the brilliant, beautiful, adorable AGNI: the gods have made thee their messenger, the disinterested bearer of oblations, the centre of ambrosia;

5. He is the most diligent offerer of worship who is the presenter of oblations before thou art, and who in two places (the middling and the best) seated with the sacrificial food is (the source of) happiness (to the worshippers): do thou, cognizant (of the objects of devotion), officiate in accordance with his piety, and thus render our rite acceptable to the gods.

III. 2. 6.

The deity, *Rishi* and metre as before.

1. Be favourably disposed, AGNI, on approaching us (at this rite); be the fulfiller (of our objects) like a friend (to a friend) or parents (to a child): since men are the grievous oppressors of men, do thou consume the foes who come against us.

2. Vex thoroughly, AGNI, our assailing enemies, disappoint the purpose of the adversary who offers not worship: giver of dwellings, who art cognizant (of sacred rites), vex those who have no thought (of pious acts) so that thy undecaying, all-pervading (rays), may ever abide.

3. Desirous (of wealth) I offer to thee, AGNI, an oblation with butter and with fuel for thy speed and invigoration, praising thee with a holy prayer as much as I am able: (I propitiate thee) that thou mayest render this praise resplendent with infinite treasure.

4. Rise up, son of strength, with (thy) splendour when hymned, and bestow abundant food and wealth, AGNI, upon the descendants of VISHWAMITRA celebrating thy praise; and grant them exemption from sickness and danger: Encourager of pious works (AGNI), we repeatedly sprinkle thy substance (with milk and butter).

5. Liberal donor (of riches) bestow upon us the most precious of treasures, for therefore is it, AGNI, that thou art kindled; thou hast arms promptly stretched forth, whose (radiant) forms (bestow) wealth on the dwelling of thy fortunate adorer.

III. 2. 7.

The deity and metre as before; the *Rishi* is GAYHIN, a son of VISHWAMITRA.

1. I have recourse in this sacrifice to AGNI, the invoker and praiser (of the gods), the intelligent, the all-knowing, the unbeguiled; may he, the adorable, sacrifice for us to the gods, (and) accept the precious (offerings) we make for food and riches.

2. Reverencing the gods, I place before thee, AGNI, the brilliant oblation-yielding, food-bestowing, butter-charged (offering); mayest thou (propitiated) by the presented wealth, sanctify (this) sacrifice by your circumambulation.

3. He who is protected, AGNI, by thee, becomes endowed with a most luminous mind: bestow upon him excellent progeny: may we ever be under the power of thee, who art the willing dispenser of riches: glorifying thee (may we be) the receptacles of wealth.

4. The ministering priests have concentered in thee, AGNI, who art divine, many hosts (of flames); do thou bring hither the gods, youngest (of the deities), that thou mayest worship to-day the divine effulgence.

5. Inasmuch as the attendant divine (priests) anoint thee as the invoker of the gods to offer worship in the

sacrifice, therefore do thou assent to be our protector on this occasion, and grant abundant food to our descendants.

III. 2. 8.

The *Vishwedevas* are the deities of the first and last stanzas; AGNI the deity of the rest; the *Rishi* and metre as before.

1. The bearer (of the oblation) invokes with praises at the break of day, AGNI, the dawn, the ASHWINS, and *Dadhikra*: may the resplendent divinities, desirous of our sacrifice, hear in unison (the invocation).

2. AGNI, born of sacrifice, three are thy viands; three thine abiding places; three the tongues satisfying (the gods): three verily are thy forms, acceptable to the deities, and with them never heedless (of our wishes), be propitious to our praises.

3. Divine AGNI, knowing all that exists and distributor of food, many are the names of thee, who art immortal, satisfier of all men, friend of the suppliant, the gods have deposited in thee whatever are the delusions of the deluding (Rakshasas).

4. The divine AGNI is the guide of devout men, as the sun is the regulator of the seasons: may he, the observer of truth, the slayer of VRITRA, the ancient, the omniscient, convey his adorer (safe) over all difficulties.

5. I invoke to this rite, *Dadhikra*, AGNI, the divine USHAS, BRIHASPATI, the divine SAVITRI, the ASHWINS, MITRA and VARUNA, BHAGA, the *Vasus*, the *Rudras*, and *Adityas*.

III. 2. 9.

The deity is AGNI; the *Rishi*, GAVIṢṬHIRA; the metre of the first and fourth verses is *Triṣṭubh*; of the second and third *Anushṭubh*; and of the fifth *Sato-bṛihatī*.

1. Convey our sacrifice, JĀTAVEDAS, to the immortals, and do thou accept these oblations; AGNI, invoker (of the gods), seated (on the altar) first partake of the drops of the marrow and of the butter.

2. The drops of the marrow charged with butter fall, purifier, to thee, at thine own rite, for the food of the gods: therefore grant us excellent affluence.

3. The drops (of marrow) dripping with butter are offered, AGNI, to thee who art wise: thou the most excellent Rishi art kindled: be the protector of the sacrifice.

4. Irrepressible and powerful AGNI, the drops of marrow and of butter distil for thee; therefore do thou, who art praised by sages, come with great splendour, and be pleased, ever intelligent AGNI, with our oblations.

5. We present to thee the densest marrow that has been extracted for thee from the interior (of the victim); granter of dwellings, the drops fall for thee upon the skin: distribute them amongst the gods.

III. 2. 10.

Five ṛiks are the deities: the *Rishi* as before: the metre of the fourth stanza is *Anushṭubh*; of the rest *Triṣṭubh*.

1. This is that AGNI in whom INDRA, desirous (of the oblation), placed the effused *Soma* for (his own) belly; thou art praised by us, JĀTAVEDAS, enjoying the sacrificial

food of many sorts like a rapid courser (enjoying many pleasures in battle).

2. Adorable AGNI, thy radiance that is in the heaven, on the earth, in the plants, in the waters, and wherewith thou overspreadest the firmament, that is shining and resplendent, overlooking man (vast as) the ocean.

3. Thou movest, AGNI, to the vapour in heaven; thou congregatest the divinities who are the vital airs (of the body); thou animatest the waters in the bright region above the sun, as well as those that are in the firmament beneath.

4. May the benignant fires termed *purishyas*, together with the instruments (that have dug the pits in which they are placed) combined, accept the sacrifice (and grant us) salutary and abundant food.

5. Grant, AGNI, to the offerer of the oblation earth the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may thy favour, AGNI, be productive of good unto us.

III. 2. 11.

The deity is AGNI; the *Rishis* are DEVASHRAVAS, and DEVAVATA, sons of *Bharata*; the metre is *Trishtubh*, except in the third stanza, where it is *Sato-bribati*.

1. Churned (by the friction of the sticks), duly placed in the sacrificial chamber, the young and sage leader of the rite, JATAVEDAS, the imperishable AGNI, (blazing) amidst consuming forests, grants us on this occasion ambrosial (food).

2. The two sons of BHARATA, DEVASHRAVAS and DEVAVATA, have churned the very powerful and wealth-bestowing AGNI: look upon us, AGNI, with vast riches, and be the bringer of food (to us) every day.

3. The ten fingers have generated this ancient (AGNI): praise, DEVASHRAVAS, this well-born, beloved (son) of his parents, generated by DEVAVATA, AGNI, who is the servant of men.

4. I place thee in an excellent spot of earth on an auspicious day of days: do thou, AGNI, shine on the frequented (banks) of the *Drishadvati*, *Apaya*, and *Sarasvati*, rivers.

5. Grant, AGNI, to the officer of the oblation earth the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may thy favour, AGNI, be productive of good unto us.

III. 2. 12.

The deity is AGNI; the *Rishi* VISHWAMITRA; the metre of the first verse is *Anushtubh*; of the rest, *Gayatri*.

1. Repel, AGNI, (hostile) hosts; drive away (all) assailants: insuperable, foe-surpassing, give food to the instituter of this sacrifice.

2. AGNI (who art) immortal and who art gratified by oblations, thou art kindled upon the altar: be pleased by this our sacrifice.

3. AGNI, son of strength, vigilant (in the exercise of) thy energy, take thy seat when invoked on the sacred grass (strewn at) my (sacrifice).

4. AGNI, with all the divine fires, respect the praises of those who in (their) sacrifices are (thy especial) worshippers.

5. Grant, AGNI, ample wealth and progeny to the donor (of the oblation): make us prosperous, possessed of offspring.

III. 2. 13.

The deity is AGNI, as before, but INDRA is also included in the fourth verse: the *Rishi* is VISHWAMITRA: the metre *Virāj*.

1. AGNI, who art omniscient, and the discriminator (of acts), thou art the son of heaven or the son of earth: do thou who art intelligent worship severally the gods on this occasion.

2. The wise AGNI bestows faculties (securing prosperity and descendants); adorning (the world with lustre) he gives (sacrificial food) to the immortals: AGNI, (to whom) many oblations (are offered), bring hither to us the gods.

3. AGNI, the unbewildered, the ruler (of the world), the radiant, associated with vigour and food, illumines the divine immortal parents of all things, heaven and earth.

4. AGNI, do thou and INDRA, gods disdaining not (our rite), come to the sacrifice in the dwelling of the offerer of the libation to drink the *Soma* juice.

5. AGNI, son of strength, JĀTAVEDAS the eternal, traversing the inhabited regions with thy protection, thou art kindled in the dwelling of the waters.

III. 2. 14.

The deity of the first triplet is VAISHWANARA; of the second, AGNI, with the *Maruts*; of the two next stanzas, AGNI or *Parabrahma*; of the ninth, VISHWAMITRA himself, who is the *Rishi* of all the stanzas except the seventh, which is supposed to be uttered by *Brahma*, or *Agni* identified with divine spirit; the metre of the two first triplets is *Jagati*, of the rest *Trishtubh*.

1. We of the race of *Kushika* offering oblations, desirous of wealth, having contemplated him in our minds, invoke with praises the divine VAISHWANARA, the observer of truth, the cognizant of heaven, the bountiful, the charioteer, the frequenter (of sacrifices).

2. We invoke thee for our own protection and for the devotions of mankind, the radiant AGNI, VAISHWANARA, the illuminator of the firmament, the adorable lord of sacred rites, the wise, the hearer (of supplications), the guest (of man), the quick-moving.

3. VAISHWANARA is kindled in every age by the *Kushikas* as a neighing foal (is nourished) by its mother: may that AGNI, vigilant amongst the immortals, give us wealth with excellent offspring and good horses.

4. May the swift fires combined with the vigorous winds proceed to the pure (region of the water), uniting the drops (of rain): the *Maruts* irresistible, all-knowing, agitate the copious-shedding clouds.

5. The fire-beautified, all-agitating *Maruts*: we seek their fierce radiance for protection: they, the sons of RUDRA, the bountiful *Maruts*, whose form is the rain, are loud like roaring lions.

6. We solicit the might of the *Maruts*, the irradiation of AGNI with solemn prayers in every assembly and

company (of worshippers); those *Maruts* who have partly-coloured steeds, who are dispensers of unfailing wealth, firm (of purpose), and frequenters of sacrifices.

7. I, AGNI, am by birth endowed with knowledge of all that exists: clarified butter is my eye: ambrosia is my mouth: I am the living breath of three-fold nature, the measure of the firmament, eternal warmth: I am also the oblation.

8. AGNI, thoroughly comprehending the light that is to be understood by the heart, has purified himself (by the three) purifying (forms); he has made himself most excellent treasure by (these) self-manifestations, and has thence contemplated heaven and earth.

9. Heaven and earth be kind to that sage who is as it were a many-channelled and inexhaustible stream (of knowledge); the parent (of his disciples), the collater of holy texts, rejoicing on the lap of his parents, whose words are truth.

III. 2. 15.

The deity is AGNI, or of the first verse, RITU, or the personified season; VISHWAMITRA is the *Rishi*; the metre is *Gayatri*.

1. The months, the half months, (the gods) who are the receivers of oblations, with the butter-yielding kine, preside over your rite: the sacrificer, desirous of prosperity, worships the gods.

2. I worship with praise the wise AGNI, the accomplisher of sacrifice, the possessor of happiness, the repository of wealth.

3. May we offering oblations effect the detention of thee who art divine (until the completion of the rite), and may we (thereby) overcome all animosities.

4. We solicit that AGNI, who is being kindled at the sacrifice, the purifier, the adorable, whose hair is flame.

5. AGNI, the bright-shining, the immortal, the cleanser with clarified butter, the fitly-invoked, the bearer of the oblation in the sacrifice.

6. The exorcisers (of the demons), lifting up their ladles, and offering sacrifice, have called upon AGNI by this ceremony for their protection.

7. The offerer of the oblation, the divine, immortal, AGNI, comes first (at the ceremony) directing solemnities by his experience.

8. The mighty AGNI is placed (foremost by the gods) in battle; he is brought forward reverently at holy rites; for he is the sage fulfiller of the sacrifice.

9. He who has been made by the sacred rite, the choice (of the worshipper), who comprehends (within himself) the germ of all creatures, and whom the daughter of DAKSHA (receives) as the parent of the world.

10. AGNI, strength-engendered, ILA (the daughter) of DAKSHA has sustained thee, the desirable, the resplendent, and longing (for the oblation).

11. The wise (priests) performers (of the ceremony) kindle with oblations for the due celebration of the rite, AGNI, the regulator (of all), the sender of the rain.

12. I adore at this sacrifice AGNI the grandson of (sacrificial) food, shining above in the firmament, the creation of the wise.

13. AGNI, who is to be worshipped with praise and with prostration, the dispeller of darkness, the beautiful, the showerer (of benefits) is kindled.

14. The offerers of oblations glorify that AGNI who is the showerer (of benefits) and is the bearer of the offerings to the gods as a horse (bears his rider to his home).

15. Showerer (of benefits) we profusely offering (oblations) kindle thee, mighty and resplendent AGNI, who art the sender of showers.

III. 2. 16.

The deity and *Rishi* are as before; the metre of the third stanza is *Ushnih*; of the fourth *Trishtubh*; of the fifth *Jagati*; of the rest *Gayatri*.

1. AGNI, by whom all is known, who rewardest pious acts with wealth, accept our cakes offered with butter at the morning worship.

2. The cakes and butter are dressed, AGNI, and verily prepared for thee; accept them youngest (of the gods).

3. Eat, AGNI, the cakes and butter offered as the day disappears: thou, son of strength, art stationed (by us) at the sacrifice.

4. Wise JATAVEDAS accept the cakes and butter offered in this sacrifice at the mid-day rite; prudent (worshippers), withhold not at solemn ceremonies the portion of thee who art mighty.

5. Be pleased, AGNI, son of strength, with the cakes and butter offered at the third (daily sacrifice), and do thou (propitiated) by praise convey the precious imperishable and awakening (oblation) to the immortal gods.

6. AGNI who art JATAVEDAS and art thriving upon oblations, accept the cakes and butter as the day disappears.

III. 2. 17.

The deity is AGNI, except in the fifth verse, where the officiating priest is supposed to take his place; the *Rishi* is VISWAMITRA; the metre of the first, fourth, tenth, and twelfth stanzas is *Anushtubh*; of the eighth, eleventh, fourteenth, and fifteenth, *Jagati*, and of the rest *Trishtubh*.

1. This, the apparatus of attrition is ready; the generation (of the flame) is ready; take up this (stick) the protectress of mankind, and let us churn the fire as has been done of old.

2. JATAVEDAS has been deposited in the two sticks as the embryo is deposited in pregnant women: AGNI is to be adored day by day by vigilant men laden with oblations.

3. Let the intelligent priest place the lower of the sticks with the face upwards, the upper (with the surface) downwards, so that quickly impregnated it may generate the showerer (of benefits) AGNI: then the bright blazing son of ILA whose light dissipates the darkness is born of the wood of attrition.

4. AGNI who art JATAVEDAS, we place thee upon the earth in the centre, in the place of ILA, for the purpose of receiving the oblation.

5. Conductors of the rite, produce by attrition the far-seeing, single-minded, intelligent, immortal, radiant-limbed AGNI: generate him, leaders (of the solemnity), in the first place the chief standard of the sacrifice, who is the source of felicity.

6. When they rub (the sticks) with their arms the radiant AGNI bursts forth from the wood like a fleet courser, and like the many-coloured car of the *Ashwins* unresisted in its course. AGNI spreads wide around consuming stones and trees.

7. As soon as born AGNI, shines intelligent, swift-moving, skilled in rites, praised by the wise, and liberal in gifts; (and it is he) whom the gods have held as the bearer of oblations at sacrifices, adorable and all-knowing.

8. Offerer of oblations sit down in thine own sphere, for thou art cognizant (of holy acts), and station the institutor of the ceremony in the chief place of the sacred rite: cherisher of the gods, worship the gods, AGNI, and bestow abundant food on the founder of the sacrifice.

9. Produce, friends, smoke, the showerer (of benefits); indefatigable persist in the contest with (AGNI): the heroic AGNI is able to encounter hosts, and by him the gods overcome their foes.

10. This in every season, AGNI, is thy place, whence, as soon as generated, thou hast ever shone: knowing that to be so, AGNI, there abide, and thrive by our praises.

11. When (existing) as an embryo (in the wood), AGNI is called *Tanunapat*; when he is generated (he is called) the Asura-destroying *Narashansa*; when he has displayed (his energy) in the material firmament, *Matarishwan*; and the creation of the wind is in his rapid motion.

12. AGNI, who art pronounced by reverential attrition, and deposited with reverential care, and who art far-seeing, render our rites (exempt from defects), and worship the gods (on behalf) of the devout worshipper.

13. Mortals have begotten the immortals, the undecaying (AGNI), the devourer of oblations, the conveyance (by which they cross over sin), the ten sister fingers intertwined proclaim him born as if it was a male (infant).

14. AGNI, who has seven ministering priests, shines eternally: when he has blazed upon the bosom and lap of his mother (earth), he is vociferous (with delight): day by day he never slumbers after he is born from the interior of the (spark) emitting wood.

15. The *Kushikas*, the first-born of Brahma, armed against enemies like the energies of the *Maruts*, comprehend the universe: they have uttered the prayer accompanied by the oblation: they have one by one lighted AGNI in this dwelling.

16. AGNI, offerer of oblations, cognizant of rites, inasmuch as we have recourse to thee to-day in this progressing sacrifice, therefore do thou steadily convey (the offering to the gods), or tranquilly be at rest, and knowing (the purport of our acts), and wise (in all respects), approach (and accept) the *Soma* libation.

ANUVAKA III.

III. 3. 1.

The deity is INDRA; the *Rishi* VISHWAMITRA; the metre *Trishtubh*.

1. The bearers of the libations desire thee; thy friends pour forth the *Soma* juice; they offer copious oblations: (supported by thee) they endure patiently the calumny of men, for who is so renowned as thou art.

2. Master of tawny steeds, the remotest regions are not remote for thee: then come quickly with thy horses: to thee, the steady showerer (of benefits), these sacrifices are presented; the stones (for bruising the *Soma*) are ready, as the fire is being kindled.

3. Showerer (of benefits, who art) INDRA, the wearer of the helmet, the professor of opulence, the conveyer (of men beyond evil), the leader of the numerous troop (of the *Maruts*), the achiever of many great deeds, the devastator of hostile (regions), the terror of thy foes, where are those heroic deeds (which thou hast performed) against the mortal (*Asuras*) when opposed (by them in battle).

4. Thou alone casting down the firmly-footed (*Asuras*) proceedest, destroying the *Vritras*, and obedient to thy command the heaven and earth and the mountains stood as if immoveable.

5. Thou alone, when invoked by many, and the slayer of VRITRA by thy prowess, didst say firmly (to the gods), fear not! INDRA, endowed with opulence, vast is thy grasp, wherewith thou hast seized these unbounded regions, heaven and earth.

6. Let (thy car), INDRA, drawn by thy horses (rush) downwards (upon the *Asuras*); let thy destroying thunderbolt fall upon thine enemies; slay those that assail in front or in rear, or that fly (from the combat): make the universe (the abode of) truth; (let such power) be concentred in thee.

7. The man to whom thou grantest, lord of power, (thy good-will), enjoys unprecedented domestic (prosperity): INDRA, who art invoked by many, thy auspicious

favour, which is obtained by oblations, is the giver of unbounded wealth.

8. INDRA, who art invoked by many, grind to dust the reviling malevolent VRITRA opposing thee, dwelling with the mother of the *Danavas*, and increasing in might, until having deprived him of hand and foot, thou hast destroyed him by thy strength.

9. Thou hast fixed tranquil in its position the vast unbounded and wandering earth: the showerer (of benefits) has upheld the heaven and the firmament: let the waters engendered by thee here descend.

10. The heavy cloud, the receptacle of the water, dreading (thee) its destroyer, opened out before (thou hadst cast thy bolt); then INDRA made easily-traversed paths for the waters to issue, and desirable and loud sounding they proceeded to the (waters of the earth) invoked of many.

11. INDRA alone has filled the two, both earth and heaven mutually combined, and abounding with wealth: do thou, hero, mounted in thy car, come with thy harnessed horses from the firmament, impatient to be near us.

12. SURYA harms not the quarters (of the horizon), set open daily (for his journey), the progeny of HARYASHWA: when he has traversed the roads (he is to travel), then he lets loose his horses, for such is his office.

13. All men are anxious to behold the great and variegated host (of the solar rays) at the issuing of the dawn after the night has been displaced: and when the morning has come, they recognize the many great and glorious acts of INDRA.

14. A great light has been shed upon the rivers: the cow yet immature grazes, charged with the ripe (milk), for INDRA has placed in the cow all this collected sweetness for food.

15. INDRA, be firm, for there are obstructors of (thy) path: secure to the worshipper and his friends (the means of completing) the sacrifice: mortal enemies bearing bows, armed with mischievous weapons, and coming with evil intent, must be destroyed (by thee).

16. The sound (of thy bolt) has been heard by the approaching foes: hurl upon them the consuming thunderbolt, cut them up by the root, oppose, MAGHAVAN, overcome, slay the *Rakshasas*, complete (the sacrifice).

17. Pluck up the *Rakshasas*, INDRA, by the root; cut asunder the middle, blight the summit: to whatever remote (regions) thou hast driven the sinner, cast upon the enemy of the *Veda* thy consuming weapon.

18. Regulator (of the world provide us) with horses for our welfare, and when thou art seated near to us may we become mighty, enjoying abundant food, and ample riches, and may there be to us wealth accompanied by progeny.

19. Bring to us, INDRA, splendid affluence: we rely on the bounty of thee who art fond of giving: our desire is as insatiable as the fire of the ocean: appease it, lord of infinite riches.

20. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us renowned: the wise *Kushikas*, desirous of heaven, offer praise to thee, INDRA, with pious (prayers).

21. INDRA, lord of cattle, (divide the clouds and send us) rain, whence nutritious food may come to us: showerer (of benefits), thou art spread through the sky, and powerful through truth: MAGHAVAN, consider thyself as our protector.

22. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 3. 2.

The deity and *Rishi* are the same, or the latter may be another *Vishwamitra*, the son of *Ishiratha*, of the family of *Kushika*; the metre is *Trishtubh*.

1. The sonless father, regulating (the contract), refers to his grandson, (the son) of his daughter, and relying on the efficiency of the rite, honours (his son-in-law) with valuable gifts: the father, trusting to the impregnation of the daughter, supports himself with a tranquil mind.

2. (A son) born of the body, does not transfer (paternal) wealth to a sister: he has made (her) the receptacle of the embryo of the husband: if the parents procreate children (of either sex), one is the performer of holy acts, the other is to be enriched (with gifts).

3. For the worship of the resplendent (INDRA), AGNI, glowing with flame, has begotten mighty sons: great was the germ, and great was their birth, and great was their efficacy, for the worship of HARYASHWA.

4. The victorious (*Maruts*) associated (with INDRA when contending with VRITRA) perceived a great light issuing from the darkness. The dawns recognizing him (as the

sun) arose, and INDRA was the sole sovereign of the rays (of light).

5. The seven intelligent sages (the *Angirasas*) having ascertained that (the cows) were concealed in the strong (cavern), propitiated (INDRA) by mental devotion: they recovered them all by the path of sacrifice; for INDRA, knowing (their pious acts), and offering them homage, entered (the cave).

6. When *Sarama* discovered the broken (entrance) of the mountain, then INDRA made great and ample (provision) for her young, as previously (promised): then the sure-footed (animal), first recognizing their lowing, proceeded, and came to the presence of the imperishable kine.

7. The most sage (INDRA), desirous of the friendship of the (*Angirasas*), went to the cave, and the mountain yielded its contents to the valiant (deity), aided by the youthful *Maruts*, equally wishing (to conciliate the sages): the destroyer (of the *Asuras*) recovered (the cattle), and immediately ANGIRAS became his worshipper.

8. May he who is the type of all that is excellent, the anticipator (of his foes), he who knows all that is born, who destroys SHUSHNA, the far-seeing, the restorer of cattle, may he, a friend coming from heaven, honouring us as his friends, be free from all reproach.

9. The *Angirasas*, with minds intent on their cattle, (sat down to worship INDRA) with hymns, following the road to immortality: great was this their perseverance, by which they sought for months to accomplish (their ends).

10. Contemplating their own (cattle) giving milk to their former progeny (the *Angirasas*) were delighted;

their shouts spread through heaven and earth; they replaced the recovered kine in their places, and stationed guards over the cows.

11. INDRA, the slayer of VRITRA, let loose the milch kine, assisted by the *Maruts*, born for his aid, and entitled to praises and oblations, and the excellent (cows) contributing abundantly to sacred offerings, and yielding the butter of libation, milked for him sweet (sacrificial) food.

12. They (the *Angirasas*) performing pious acts made for their protector a spacious and splendid abode which they celebrated: seated (at the sacrifice) and supporting with the pillar (of the firmament) the parents (of all things heaven and earth), they established the rapid INDRA on high (in heaven).

13. Inasmuch as our devout praise has appointed a thriving ruler for the regulation of heaven and earth, to whom faultless and appropriate commendations (are due), therefore are all the energies of INDRA spontaneously exerted.

14. I wish, INDRA, for thy friendship, and (the exercise of) thy powers: many horses come to the slayer of VRITRA: we offer to thee, sage, great praise and oblations: consider thyself, MAGHAVAN as our protector.

15. Wide fields, vast treasure, (spacious) pastures, has the much-knowing (INDRA) bestowed upon his friends: the radiant INDRA with the leaders (of rites, the *Maruts*) generated the sun, the dawn, the earth, and fire.

16. This lowly-minded INDRA has created the wide-spread, commingled, all-delighting waters; and they,

purifying the sweet (libations) with the sage purifiers, and being benevolent (to all), proceed with (the revolutions) of days and nights.

17. The two adorable (alternations of) day and night, upholding (all things) by the might of the sun, successively revolve: thy sincere and acceptable friends (the *Maruts*) are ready to encounter (thy foes) and maintain thy greatness.

18. Slayer of VRITRA, do thou, who art long lived, the showerer (of benefits), the giver of food, be the lord of our true praises, repairing (to the sacrifice), come to us great, with great, friendly, and auspicious protections.

19. Worshipping him with reverence, like an *Angiras*, I make the ancient (INDRA) renovate to accept the oblation: destroy the many impious oppressors (of thy worshippers), and bestow upon us, MAGHAVAN, thine own (wealth) for our acceptance.

20. Thy purifying waters have been spread abroad: fill their beds for our welfare: riding on thy car, defend us from the malevolent, and make us quickly the conquerors of cattle.

21. INDRA, the slayer of VRITRA, the lord of herds, has discovered the cattle, and by his radiant effulgence driven away the black (*Asuras*), and indicating with veracity (to the *Angirasas*) the honest (kine), he shut the gate upon all their own cattle.

22. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 3. 3.

The deity, *Rishi*, and metre the same.

1. INDRA, lord of the *Soma*, drink this *Soma* juice which is grateful to thee at noon-day sacrifice; MAGHAVAN, partaker of the spiritless *Soma*, unyoke thy horses, and, filling their jaws (with fodder), exhilarate them at this ceremony.

2. INDRA, drink the *Soma* juice mixed with milk, with butter-milk, or fresh: we offer it for thy exhilaration, associated with the devout company of the *Maruts* and the *Rudras*: drink it till thou art satisfied.

3. These are the *Maruts*, INDRA, who, worshipping thy prowess, augment thy withering force (by their aid): attended by the *Rudras*, drink, wielder of the thunderbolt, and handsome-chinned, at the noon-day sacrifice.

4. Those were the *Maruts* who were the strength of INDRA, and gently encouraged him; animated by whom he pierced the vital part of VRITRA, fancying himself invulnerable.

5. Pleased with the sacrifice, as if it was that of MANU, drink, INDRA, the *Soma* juice, for the sake of perpetual vigour: come, lord of the tawny steeds, with the adorable *Maruts*, and with the traversers (of the air): send down the waters (of the firmament) to (blend with) the waters of the earth.

6. Inasmuch as thou hast slain with active strife the slumbering, darkling, water-investing VRITRA, thou hast let forth the bright waters like horses (rushing) into battle.

7. Therefore we sacrifice with reverence to the vast and mighty INDRA, who is adorable, undecaying, young;

whose magnitude the unbounded heaven and earth have not measured, nor can measure.

8. All the gods cannot detract from the many glorious exploits, and pious works of INDRA: he who has upheld earth, and heaven, and the firmament, and who, the performer of great deeds, has engendered the sun and the dawn.

9. Doer of no wrong, such was thy true greatness, that as soon as born, thou hast quaffed the *Soma* juice: neither the heavens, nor days, nor months, nor years, resist the force of thee who art mighty.

10. As soon as born in the highest heaven, thou hast quaffed, INDRA, the *Soma* juice for thy exhilaration; and when thou hadst pervaded the heaven and earth, thou becamest the primary artificer (of creation).

11. INDRA, from whom many are born; thou who art vigorous hast slain AHI, enveloping the slumbering water, and confiding in his prowess: yet the heaven apprehended not thy greatness as thou remainedst concealing the earth by one of (thy) flames.

12. This our sacrifice, INDRA, is thy augmentation, for the rite in which the *Soma* is effused is acceptable to thee: do thou who art deserving of worship protect the worshipper by (the efficacy of) the worship, and may this sacrifice strengthen thy thunderbolt for the slaying of AHI.

13. The worshipper, by his conservatory sacrifice, has made INDRA present: may I bring him to my presence to obtain new wealth, him who has been exalted by praises, whether ancient, mediæval, or recent.

14. When the thought of glorifying INDRA entered my mind, then I gave birth (to his praises): may I laud him before encountering distant (evil) days, whereby he may guide us beyond sin; for those on both sides of us invoke him, as (those on either bank of a river hail) a passenger in a boat.

15. The vase is filled for him (with *Soma*); welcome INDRA: I pour it out for thee to drink, as a water-carrier (pours water) from his bag: may the grateful *Soma* juices flow in reverence round INDRA for his exhilaration.

16. Invoked of many, the deep ocean arrests thee not, nor do the accompanying mountains (stay thee); and therefore, summoned by thy friends, thou hast repressed the strong flame abiding in the abyss.

17. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 3. 4.

33

As this hymn consists of a dialogue between *Vishwamitra* and the rivers *Vipash* and *Shutudri*, they are considered to be respectively the *Rishis* of the verses ascribed to either; the divinity is INDRA; the metre is *Trishtubh*, except in the last verse, in which it is *Anushtubh*.

1. Rushing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins contending (with each other in speed), like two fair mother cows (hastening) to caress (their calves), the *Vipash* and *Shutudri*, flow rapidly with (united) waters.

2. Impelled by INDRA, soliciting (his commands), you go to the ocean like charioteers (to their goal): flowing

together, and swelling with (your) waves, bright (rivers), one of you proceeds to the other.

3. I repaired to the most maternal river; I went to the wide auspicious *Vipash*, flowing together to a common receptacle, like parent cows (hastening to) caress the calf.

4. The rivers speak] Fertilizing (the land) with this (our) current, we are flowing to the receptacle which has been appointed by the deity (INDRA): the course appointed for our going (permits) not of delay: of what is the sage desirous, that he addresses the rivers?

5. VISHWAMITRA speaks] Rivers, charged with water, rest a moment from your course at my request, who go to gather the *Soma* (plant): I, the son of *Kushika*, desirous of protection, address with earnest prayer especially the river before me.

6. The rivers speak] INDRA, the wielder of the thunderbolt, dug our channels when he slew AHI the blocker-up of rivers: the divine and well-handed SAVITRI has led us (on our path), and obedient to his commands we flow (as) ample (streams).

7. VISHWAMITRA speaks] Ever is that heroic exploit of INDRA to be celebrated when he cut AHI to pieces, and with his thunderbolt destroyed the surrounding (obstructors of the rain), whence the waters proceed in the direction they desire.

8. The rivers speak] Praiser of INDRA, forget not this speech, nor the words that (thou hast addressed to us) for future ages (to reverence): celebrator (of holy rites), be favourable to us in solemn prayers; treat us not after the (arrogant fashion) of men: salutation be to thee!

9. VISHWAMITRA speaks] Listen, sister (streams), kindly to him who praises you; who has come from afar with a waggon and chariot; bow down lowlily; become easily fordable; remain, rivers, lower than the axle (of the wheel) with your currents.

10. The rivers speak] Hymner, we hear thy words, that thou hast come from afar with a waggon and a chariot; we bow down before thee: like a woman nursing (her child), like a maiden bending to embrace a man, (so will we do) for thee.

11. VISHWAMITRA speaks] Since, rivers, (you have allowed me to cross), so may the *Bharatas* pass over (your united stream): may the troop desiring to cross the water, permitted (by you), and impelled by INDRA, pass; then let the course appointed for your going (be resumed): I have recourse to the favour of you who are worthy of adoration.

12. The *Bharatas* seeking cattle passed over: the sage enjoyed the favour of the rivers: streams dispensing food, productive of wealth, spread abundance, fill (your beds), flow swiftly.

13. Let your waves (rivers) so flow that the pin of the yoke may be above (their) waters: leave the traces full, and may (the two streams), exempt from misfortune or defect, and uncensured, exhibit no (present) increase.

III. 3. 5.

INDRA is the deity: the *Rishi* is VISHWAMITRA: the metre *Trishtubh*.

1. INDRA, the destroyer of cities, possessed of wealth, manifesting (his greatness), merciless to his enemies, has

overspread the day with his radiance: attracted by prayer, increasing in bulk, and armed with many weapons, he has delighted both heaven and earth.

2. Decorating thee, I address sincere prayers to thee who art adorable and mighty, for the sake of (obtaining) food: thou, INDRA, art the preceder of men the descendants of MANU, and of the descendants of the gods.

3. INDRA, of glorious deeds, destroyed VRITRA: resistless in combat, he has overcome the deceivers resolved to consume him: he slew the mutilated (demon lurking) in the woods, and made manifest the (stolen) kine (that had been hidden) in the night.

4. INDRA, the giver of *Swarga*, generating the days, has subdued victorious with the eager (*Angirasas*) the hostile hosts, and illumining for man the banner of the days, he obtained light for the great conflict.

5. INDRA entered the confiding hostile (hosts) like a man distributing many (gifts) to (his) leaders; he has animated these dawns for the worshipper, and heightened their bright radiance (by his own).

6. They celebrate many great and glorious exploits of the mighty INDRA: he crushed the strong by his strength, and, of overpowering prowess, he overcame the *Dasyus* by delusions.

7. Lord of the virtuous, fulfiller of the wishes of men, he gave to the gods the wealth (that had been won) in fierce battle, and therefore far-seeing sages glorify those his exploits with praises in the dwelling of the worshipper.

8. Devout worshippers propitiate INDRA, the victorious, the excellent, the bestower of strength, the enjoyer of

heaven and the divine waters, and who was the giver of the earth and heaven and this (firmament to their inhabitants).

9. He gave horses, he gave also the sun, and INDRA gave also the many-nourishing cow: he gave golden treasure, and having destroyed the *Dasyus*, he protected the *Arya* tribe.

10. INDRA bestowed plants and days, he gave trees and the firmament, he divided the cloud, he scattered opponents, he was the tamer of adversaries.

11. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 3. 6.

The deity, *Rishi*, and metre as before.

1. Stay, INDRA, having yoked the horses to the car, as VAYU stops when he has put to his steeds, and come to our presence: solicited by us to drink of the (*Soma*) beverage, which with reverence we offer for thy exhilaration.

2. I harness for thee, who art invoked by many, the swift gliding horses to the shafts of the car, that they may bear INDRA to this sacrifice that is prepared with all (that is required).

3. Showerer (of benefits), giver of food, guide hither thy vigorous horses, defending (us) against foes, and protect (thy worshippers): here unharness the bay steeds, and give them fodder, and do thou eat daily suitable food.

4. I harness with prayer thy horses, who are to be harnessed with prayer, who are allies and swift-paced in battle; arise, and, all-knowing INDRA, mounting on thy firm and easy chariot, come to the libation.

5. Let not other sacrifices attract thy vigorous and smooth-backed steeds; disregarding others, come perpetually hither, that we may propitiate thee sufficiently with effused *Soma* libations.

6. This *Soma* libation is for thee: come down, and, well disposed, drink of it unceasingly: seated on the sacred grass at this sacrifice, take, INDRA, this (libation) into your belly.

7. The sacred grass is strewn for thee; the *Soma* juice, INDRA, is poured forth; the grain wherewith to feed thy horses is prepared; the oblations are offered to thee abiding on the sacred grass, who art praised of many, and (art) the showerer (of benefits), attended by the *Maruts*.

8. The leaders (of the ceremony) have prepared for thee, INDRA, this (libation), sweetened with milk, the stones, the water: beautiful INDRA, who art favourably disposed, and who art wise, knowing well (the worship) that is according to thy peculiar paths, come and drink of this libation.

9. Associated, INDRA, with those *Maruts* with whom thou hast shared in the libation, who encouraged thee (in battle), and are thy attendant troop, drink, desirous (of the beverage), the *Soma* juice, along with them, with the tongue of AGNI.

10. Adorable INDRA, drink of the effused libation, either by thine own effort, or through the tongue of AGNI;

drink it, SHAKRA, offered by the hand of the *Adhwaryu*, or accept the presentation of the oblation (from the hand) of the *Hotri*.

11. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 3. 7

Deity, *Rishi*, and metre as before.

1. INDRA, who art constantly seeking (association) with your allies (the *Maruts*) accept this, our offering, (made) for the grant (from thee of riches); for thou art one who grows with augmenting energies, through reiterated libations, and hast been renowned for glorious deeds.

2. To INDRA have libations been presented in the days of old, whereby he hath become illustrious, the regulator of time, the granter of desires: accept, INDRA, these prescribed (offerings), and drink of this auspicious (beverage), expressed by the stones.

3. Drink, INDRA, and thrive: thine are these (present) libations, as were the primitive libations: do thou, who art adorable, drink to-day the recent libations, as thou drankest those of old.

4. The great INDRA, the victorious in battle, the defier of foes: his fierce strength and resolute vigour are exerted: verily the earth does not contain him, neither (does the heaven), when the *Soma* libations exhilarate the lord of the tawny steeds.

5. The mighty, fierce, auspicious INDRA, the showerer (of benefits), augments (in power) as he is animated for heroic (acts) by praise: his cattle are generated givers of food: many are his donations.

6. As the rivers pursue their course, the waters rush to the ocean, like the drivers of cars (to a goal), so the vast INDRA (hastens) from his dwelling (in the firmament), when the humble *Soma* libation propitiates him.

7. As the rivers are solicitous (to mix) with the ocean, so (are the priests) bearing the efficient libation to INDRA: holding in their hands they milk the *Soma* plant, and purify the sweet juices (as they fall) in drops through the purifying filters.

8. The stomach of INDRA (is) as capacious (a receptacle) of *Soma*, as a lake, for he has partaken of it at many sacrifices; and inasmuch as he has eaten the first (sacrificial) viands, he has been the slayer of VRITRA, and has shared the *Soma* (with the gods).

9. Quickly, INDRA, bring (wealth); let no one impede thee, for we know thee to be the lord of wealth, of all treasures: and since, INDRA, thy greatness is munificence, therefore, lord of the tawny steeds, grant us (riches).

10. Opulent INDRA, receiver of the spiritless *Soma* juice, give to us riches in universally desired quantity; grant us to live a hundred years; bestow upon us, INDRA with the handsome chin, numerous posterity.

11. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 3. 8.

Deity and *Rishi* as before, the metre is *Gayatri*, except in the last verse, in which it is *Anushtubh*.

1. We excite thee, INDRA, to exert the strength that destroys VRITRA, and overpowers hostile armies.

2. May (thy) praisers, INDRA, who art worshipped in a hundred rites, direct thy mind and thine eyes towards us.

3. We recite, INDRA, who art worshipped in a hundred rites, (thy many) names in all our hymns for strength to resist our foes.

4. We repeat the praise of the many-lauded INDRA, the supporter of man, invested with a hundred glories.

5. I invoke thee, INDRA, who art invoked of many for the slaying of VRITRA, and the granting of food (as the spoil) of battle.

6. Be victorious, INDRA, in battles: we solicit thee, object of many rites, to destroy VRITRA.

7. Overcome, INDRA, those who are adverse to us in riches, in battle, in hostile hosts, in strength.

8. Drink, INDRA, object of many rites, for our preservation, the most invigorating, fame-conferring, sleep-dispelling, *Soma* juice.

9. INDRA, object of many rites, I regard the organs of sense that exist in the five races (of beings dependent) on thee, as thine.

10. May the abundant (sacrificial) food (we offer) reach thee, INDRA: grant us wealth that may not easily be surpassed: we augment thy vigour (by our offerings).

11. Come to us SHAKRA, whether from afar or nigh; whatever, INDRA, wielder of the thunderbolt, be thy region, come from thence hither.

III. 3. 9.

The deity is INDRA, associated in the last six verses with VARUNA; the *Rishi* is PRAJAPATI, son of VISHWAMITRA, or the son of VACH of the race of VISHWAMITRA, either or both: or it may be VISHWAMITRA alone: the metre is *Trishtubh*.

1. Repeat (to INDRA) pious praise, as a carpenter (planes the wood), and engaging (zealously in sacred rites), as a quick horse bearing well his burthen: endowed with intelligence, and reflecting upon the future acts acceptable (to INDRA), I desire to behold the sages (who have gone to heaven).

2. Ask of the lords (of earth, the holy teachers), the birth of those deified sages, who with well-governed minds, and diligent in sacred rites, fabricated the heavens: and may these propitiatory (praises), augmenting (thy power) and rapid as the wind, reach thee at this solemn rite.

3. Comprehending hidden (mysteries) here on earth, they have, through their power, made manifest (the things of) heaven and earth; they have set limits to them by their elements; they connected them both mutually united, wide-spread and vast, and fixed the intermediate (firmament) to sustain them.

4. They all ornamented (INDRA) standing (in his car); and, clothed in beauty, he proceeds self-radiant: wonderful are the acts of that showerer (of benefits), the influencer (of consciences), who omniform, presides over the ambrosial (waters).

5. The showerer (of benefits), the preceder and elder (of the gods), generated (the waters): they are the abundant allayers of his thirst: sovereign INDRA and VARUNA, grandsons of heaven, you possess the wealth (that is to be acquired) by the rites of the splendid sacrifice.

6. Royal INDRA and VARUNA, embellish the three universal sacrifices (and make them) full (of all requisites) for this celebration: thou hast gone to the rite, for I have beheld in my mind, at this solemnity, the *Gandharvas* with hair (waving) in the wind.

7. Those who, for (the sake of) the showerer (of benefits), milk the agreeable (produce) of the milch cow, (who is known) by (many) names, they invested with the diversified strength (of the *Asuras*) and practising delusive art, have deposited their own nature in him.

8. No one (distinguishes) my golden lustre from that of this SAVITRI, in which (lustre) he has taken refuge: gratified by pious praise, he cherishes the all-fostering heaven and earth as a woman cherishes her offspring.

9. You two secure the great felicity of the ancient (worshipper), that which is happiness in heaven: do you (therefore) be ever about us: all those who exercise illusion, contemplate the manifold exploits of the everlasting and blandly-speaking INDRA.

10. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

ANUVAKA IV.

III. 4. 1.

The deity, *Rishi*, and metre the same.

1. The praise that is prompted by the heart, and is uttered by the reciters of sacred hymns, proceeds to the presence of the lord, and is his awakener when repeated at the sacrifice: be cognizant INDRA, of this praise, which is born for thee.

2. That praise which is begotten before (the dawn) of day is the awakener of INDRA, when repeated at the (morning) sacrifice: auspicious and clothed in white raiment is this our ancient and paternal hymn.

3. The parent of twins (the dawn), has brought forth the twin (*Ashwins*) on this occasion, (in the praise of whom) the tip of my tongue remains tremulous: they two, the dispersers of darkness, combine, assuming bodies as a pair (of twins) at the origin of the day.

4. There are no revilers amongst men of those who were our prōgenitors and combatants for (the recovery of) the cattle: for the mighty INDRA, the achiever of great deeds, liberated for them the numerous herds.

5. A friend, accompanied by the faithful friends who had celebrated the nine months' rite, and tracking the cows upon their knees, and in like manner accompanied by those ten who had accomplished the ten months' rite, INDRA made manifest the true (light of the sun) (theretofore) dwelling in (the) darkness (of the cave).

6. INDRA discovered the sweet milk secreted in the milch-cow, and thereupon, brought forth (from their

concealment) the herd (of cattle) having feet and having hoofs: munificent (in gifts), he held in his right hand that which had been hidden in the cavern, which was concealed in the waters.

7. The discriminating (INDRA) has separated the light from the darkness: may we, removed afar from evil, be ever in security: INDRA, drinker of the *Soma* juice, who art nourished by the beverage, be pleased with these praises of thy worshipper who is the discomfiter of his foes.

8. May light be spread throughout heaven and earth for (the promotion of the) sacrifice: may we be far removed from exceeding ill: *Vasus*, who are to be rendered present (by pious praise), bestow increasing affluence upon the man who is liberal of gifts.

9. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 4. 2.

The deity and *Rishi* as before, the metre is *Gayatri*.

1. We invoke thee, INDRA, showerer (of benefits), to the effused libation: do thou drink of the exhilarating beverage.

2. INDRA, the praised of many, accept the effused *Soma* juice, the conferrer of knowledge: drink; imbibe the satisfactory draught.

3. INDRA, lord of men, who art praised (by the devout) and aided by the gods, perfect this our sacrifice in which the oblation is offered (to thee).

4. INDRA, lord of the virtuous, these effused *Soma* juices, exhilarating and brilliant, proceed to thy abode.

5. Receive, INDRA, into thy stomach this excellent effused libation, these bright (drops) abide with thee in heaven.

6. INDRA, who art glorified with praise, drink this our libation, for thou art sprinkled with the drops of the exhilarating (draught); the (sacrificial) food is verily purified by thee.

7. The brilliant and imperishable (*Soma* juice), offered by the worshipper, encompasses INDRA: having drank of the libation, he increases (in vigour).

8. Slayer of VRITRA, whether from nigh or from afar, come to us, accept these our praises.

9. Whether thou art called from nigh or from afar, or from mid space, come hither, INDRA, from thence.

III. 4. 3.

The deity, *Rishi*, and metre as before.

1. INDRA, wielder of the thunderbolt, come to me with thy horses, when invoked to drink the *Soma* at our (sacrifice).

2. The invoking priest is seated at the proper season; the sacred grass woven together has been spread; the stones are placed in contact for the morning (libation).

3. Bearer of prayers, these prayers are offered (by us): sit down on the sacred grass: partake, hero, of the oblation.

4. Slayer of VRITRA, INDRA, who art gratified by praise, be pleased with these our praises and prayers at our (daily) sacrifices.

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5. Our praises caress the mighty INDRA, the drinker of the *Soma* juice, as cows lick their calves.

6. Be exhilarated bodily (by drinking) of the libation which we offer for the sake of ample wealth: expose not thine adorer to reproach.

7. Devoted, INDRA, to thee, and offering oblations, we glorify thee, giver of dwellings: do thou be favourably disposed to us.

8. Lover of horses, INDRA, loosen not your steeds whilst far from us, but come (with them) to our presence: enjoyer of the offering, be exhilarated at this sacrifice.

9. May thy long-maned and sleek-coated steeds bring thee down in thy easy chariot to sit upon the sacred grass.

III. 4. 4.

The deity, *Rishi*, and metre as before.

1. Come, INDRA, to this our effused *Soma* juice mixed with milk and curds, with thy horses (yoked to thy car), which is favourably disposed to us.

2. Come, INDRA, to the exhilarating (*Soma*) expressed by the stones, and poured upon the sacred grass: drink of it to satiety, for there is plenty.

3. May my praises, addressed from hence and in this manner, attain INDRA, to bring him hither to drink the *Soma* juice.

4. We invoke INDRA to this rite with prayers to drink the *Soma* juice: may he, repeatedly invoked, come hither.

5. INDRA, these *Soma* juices are poured out: take them, SHATAKRATU, into thy stomach: thou who art rich in (abundant) food.

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6. Far-seeing INDRA, we know thee to be victorious and winner of wealth in battles; therefore we ask of thee riches.

7. Having come (to our rite) drink, INDRA, this our (libation), effused by the stones, and mixed with milk and curds, and with barley.

8. I offer to thee, INDRA, this *Soma* juice for thy drinking, to be taken into its proper receptacle: may it delight thy heart.

9. Descendants of *Kuśika*, desirous of protection, we invoke thee, INDRA, who art of old, to drink of the libation.

III. 4. 5.

The deity and *Ṛishi* are the same, the metre is *Triṣṭubh*.

1. Descend to us riding in thy car, for verily thine is this ancient libation: unharness thy beloved and friendly (horses) near to the sacred grass, for these offerers of the oblation present it to thee.

2. Passing by multitudes, come hither, noble INDRA, with thy steeds, (to receive) our benedictions; for these praises, INDRA, composed by the devout, invoke thee, propitiating thy friendship.

3. Divine INDRA, come quickly with thy steeds, and well pleased, to our food-augmenting sacrifice: offering (sacred) food with butter, I invoke thee verily with praises in the chamber of the sweet libations.

4. May these two vigorous friendly burthen-bearing and well-limbed steeds convey thee hither, where, INDRA, approving of the ceremony (in which the offering) is

parched grain, may hear as a friend the praises of his friend (the worshipper).

5. Possessor of wealth, accept of the spiritless *Soma* juice; make me the protector, or rather a monarch of men; make me verily a holy sage, a drinker of the libation; make me verily the possessor of imperishable wealth.

6. May thy mighty horses, INDRA, harnessed (in thy car), and alike exhilarated (by the beverage), bring thee to our presence, for they are the destroyers (of the foes) of the showerer (of benefits), and kindly rubbed by his hand they traverse, going quickly, the regions of the sky, making them as it were twofold.

7. Drink, INDRA, of the bountiful (libation) expressed by the beneficent (stones); that which the falcon has borne to thee desiring it, in whose exhilaration thou castest down (opposing) men, in whose exhilaration thou hast set open the clouds.

8. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 4. 6.

The deity and *Rishi* as before, the metre is *Brihati*.

1. May this desirable and gratifying *Soma* expressed by the stones, be, INDRA, for thee: ascend the verdant chariot, and with thy tawny (steeds) come to us.

2. Desiring (the *Soma*), thou honourest the dawn; desiring the *Soma*, thou hast lighted up the sun; knowing

and discriminating (all our wishes), lord of the tawny steeds, thou augmentest upon us all (sorts of) prosperity.

3. INDRA has upheld the yellow-rayed heaven; the verdant tinted earth; there is abundant pasture (for his steeds) in the two azure spheres of heaven and earth, between which HARI travels.

4. The azure-coloured showerer (of benefits), illumes, as soon as born, the whole luminous region: the lord of the tawny steeds holds in his hands the yellow weapon, the destroying thunderbolt.

5. INDRA has uncovered the desirable white-coloured, fast-flowing *Soma*, effused by the expressing stones, and overlaid with the shining (milk and other liquids), in like manner as when, borne by his tawny steeds, he rescued the cattle.

III. 4. 7.

The deity, *Rishi*, and metre are the same.

1. Come, INDRA, with thy exulting peacock-haired steeds; let no persons detain thee, as (fowlers) throwing snares catch a bird: pass them by (quickly) as (travellers cross) a desert.

2. The devourer of VRITRA, the fracturer of the cloud, the sender of the waters, the demolisher of cities, INDRA, the destroyer of powerful enemies, has mounted his chariot to urge his horses to our presence.

3. Thou cherishest the celebrator of the pious rite as (thou fillest) the deep seas (with water); or as a careful herdsman (cherishes) the cows: (thou imbibest the *Soma*)

as cows (obtain) fodder, (and the juices flow into thee) as rivulets flow into a lake.

4. Grant us riches, securing (us against foes), (as a father bestows) his portion on (a son) arrived at maturity: send down upon us, INDRA, wealth adequate (to our desires), as a crook brings down the ripe fruit from a tree.

5. Thou art possessed of opulence, INDRA; thou art the lord of heaven, auspicious and renowned: mayest thou who art adored of many, increasing in vigour, be to us a most (bountiful bestower) of food.

III. 4. 8.

The deity and *Rishi* are the same; the metre is *Trishtubh*.

1. Vast are the energies of thee, INDRA, the warrior, (the showerer of benefits), the lord of wealth, the fierce; who art (both) young and old; the overcomer of foes, the undecaying, the wielder of the thunderbolt, and who art mighty and renowned.

2. Adorable and powerful INDRA, thou art great and magnificent, overcoming adversaries by thy prowess: thou alone art lord of all the world: do thou war (upon our enemies), and give safe dwellings to men.

3. The resplendent and every way unlimited INDRA, drinking the spiritless *Soma* juice, far surpasses the elements, (far exceeds) the gods in power: he is more vast than heaven and earth, or the widespread spacious firmament.

4. The *Soma* juices daily poured out enter into the vast and profound INDRA, fierce from his birth, all-pervading,

the protector of the pious (worshippers), as rivers flow into the sea.

5. Which *Soma*, INDRA, the heaven and earth contain for thee, as a mother contains the embryo: showerer (of benefits), the priests pour it out for thee, they purify it for thy drinking.

III. 4. 9.

The deity, *Rishi*, and metre are the same.

1. INDRA, attended by the *Maruts*, the showerer (of benefits), drink the *Soma* offered after the other presentations, for thine exhilaration for battle: take into thy belly the (full) wave of the inebriating (*Soma*), for thou art lord of libations from the days of old.

2. INDRA, hero, rejoicing with and accompanied by the host of *Maruts*, drink the *Soma*, for thou art the slayer of VRITRA, the sage; subdue our enemies, drive away the malevolent, make us safe on every side from peril.

3. Drinker of the *Soma* in season, drink with thy divine friend the *Maruts* the *Soma* that is presented by us; those *Maruts* whose aid you have enjoyed (in battle), and who, following thee, have given thee the strength whereby thou hast slain VRITRA.

4. They who encouraged thee, MAGHAVAN, to slay AHI, who (aided thee) in the conflict with SHAMBARA, and in the recovery of the cattle, and who, possessed of wisdom, contribute verily to thy exhilaration, with them, the troop of the *Maruts*, do thou INDRA, drink the *Soma*.

5. We invoke to this sacrifice for present protection INDRA, the chief of the *Maruts*, the showerer (of benefits);

augmenting (in glory), overcoming many foes, divine regulator (of good and ill), the subduer of all (enemies), the fierce, the bestower of strength.

III. 4. 10.

The deity, *Rishi*, and metre as before.

1. May the showerer (of rain), who, as soon as born, is the object of affection, protect the offerer of the effused libation: drink at will, INDRA, before (the other gods), of the pure *Soma* juice mixed with milk.

2. On the day on which thou wast born, thou didst drink at will the mountain-abiding nectar of this *Soma* plant, for thy youthful parent mother (ADITI), in the dwelling of thy great sire (KASHYAPA), gave it to thee before she gave the breast.

3. Approaching his mother he asked for food, and beheld the acrid *Soma* upon her bosom: eager he proceeds, dislodging the adversaries (of the gods); and, putting forth manifold (energy), he performed great (deeds).

4. Fierce, rapid in assault, of overpowering strength, he made his form obedient to his will: having overcome TWASHTRI by his innate (vigour), and carried off the *Soma* juice, he drank it (deposited) in the ladles.

5. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 4. 11.

The deity, *Rishi*, and metre as before.

1. I glorify the mighty INDRA, in whom all men, drinking the *Soma* juice, obtain their wishes; whom the powerful (heaven and earth) and the gods begot, the doer of great deeds, the slayer of the *Vritras*, who was fashioned by VIBHU (the creator).

2. Whom, when borne by his steeds, foremost and eminent in battles, breaking in two the (hostile host), no one ever surpasses: supreme in sway, attended by his faithful *Maruts*, and hastening to combat, he has destroyed with foe-withering (energies) the existence of the *Dasyu*.

3. Vigorous, rushing through (hostile hosts), like a war-horse, he has pervaded heaven and earth, sending down rain: he is to be worshipped with oblations at the solemn (rite) like BHAGA: he is as the father of those who adore (him): he is beautiful, worthy of invocation, the bestower of food.

4. The upholder of heaven and of the firmament, the wind, like a chariot traversing the upper (region) accompanied by the *Vasus*; the clother of the night (with gloom), the parent of the sun, the distributor of the portion (allotted to the pious), like the words (of the wealthy appropriating to all) the food.

5. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 4. 12.

The deity, *Rishi*, and metre as before.

1. May INDRA drink the libation; he of whom is the *Soma*, having come to the sacrifice; he who is the repeller (of adversaries), the showerer (of benefits), the lord of the *Maruts*: may he, the wide-pervading, be pleased with these (sacrificial) viands: may the oblation be adequate to the wants of his body.

2. I yoke (to thy car), to bring thee quickly, thy two docile horses, whose speed thou hast of old employed: may thy horses, handsome INDRA, bring thee hither, and drink promptly of this well-effused agreeable libation.

3. His adorers support with cattle, INDRA, who is willing to bestow upon them their desires, and ready to come to the sacrifice, for the sake of obtaining eminent prosperity and prolonged life: acceptor of the spiritless *Soma*, who art the drinker of the *Soma* juice, and art exhilarated (by the draught), grant to us freely cattle in abundance.

4. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us renowned: the wise *Kushikas*, desirous of heaven, offer praise to thee, INDRA, with pious (prayers).

5. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

III. 4. 13.

The deity and *Rishi* are the same; the metre of the three first verses is *Jagati*, of the three last *Gayatri*, of the rest *Trishtubh*.

1. Let abundant praises celebrate INDRA, the stay of man, the possessor of opulence, the adorable, prospering with increase, the invoked of many, the immortal, who is daily to be propitiated with sacred hymns.

2. My praises constantly propitiate INDRA, the object of many rites, the sender of rain, attended by the *Maruts*, the leader (of all), the giver of food, the destroyer of cities, the swift (in combat), the prompt (dispenser) of waters, the distributor of riches, the subduer of foes, the conferrer of heaven.

3. INDRA, the enfeebler (of adversaries), is praised as a mine of wealth; he is propitiated by righteous commendations; he is gratified in the dwelling of the offerer of oblations: glorify INDRA, the conqueror, the destroyer of his enemies.

4. The priests glorify thee, heroic leader of men, with praises and with prayers; INDRA, the author of many delusions, exerts himself for (the acquirement of) strength: he from of old is the lord of this (oblation).

5. Many are his prohibitions (against evil enjoined) to men: many are the treasures that the earth enshrines: for INDRA the heavens, the plants, the waters, men and priests, preserve their riches.

6. To thee, INDRA, (the pious) address prayers, and praises, and sacrifices: accept them, lord of horses: giver of dwellings, friend (of man), who art the pervader (of

all things), partake of this present oblation, and grant food to the worshippers.

7. INDRA, accompanied by the *Maruts*, drink the *Soma* at this ceremony as thou hast drunk of the libation of the son of SHARYATI: thy far-seeing and devout worshippers, being in security, adore thee through their offerings.

8. Do thou, INDRA, who art gratified by the beverage, drink the *Soma* that has been effused by us, together with thy friends, the *Maruts*, at this ceremony: thou who art invoked of many, and whom all the gods equipped as soon as born for the great battle (with the *Asuras*).

9. *Maruts*, this is your friend for sending of the waters: they (the *Maruts*), the givers of strength, have yielded INDRA gratification: may the devourer of VRITRA drink with them the libation offered by the worshipper in his own abode.

10. Lord of riches, entitled to praise, this libation has been effused agreeably to (our) strength: do thou drink of it quickly.

11. Invigorate thy body with the *Soma* that has been poured out as food for thee: may it exhilarate thee, delighting in the *Soma* draught.

12. May this libation, INDRA, penetrate to thy flanks; may it, (aided) by prayer, reach thy head; may it spread, hero, through thy arms, (that they may distribute) wealth.

III. 4. 14.

The deity and *Rishi* are the same; the metre of the first four verses is *Gayatri*, of the sixth *Jagati*, of the fifth, seventh, and eighth *Trishtubh*.

1. Accept, INDRA, at our morning sacrifice, this libation, combined with fresh barley, with parched grain and curds, and with cakes, and sanctified by holy prayer.

2. Accept, INDRA, the prepared cakes and butter; eat them eagerly: the oblations flow for thee.

3. Eat, INDRA, our (offered) cakes and butter; derive enjoyment from our praises, as a lover from his mistress.

4. INDRA, renowned of old, accept our cakes and butter, offered at dawn; for great are thy deeds.

5. Partake, INDRA, of the barley and the delicious cakes and butter of the mid-day sacrifice, when thy zealous worshipper, hastening to adore thee, and eager as a bull, is present, and celebrates (thee) with hymns.

6. INDRA, who art praised of many, accept readily from our friend of barley, and cakes, and butter, offered at the third (or evening) sacrifice: laden with sacrificial viands, we approach with praises to thee, sage INDRA, who art accompanied by the *Ribhus* and by VAJA.

7. We have prepared the parched grain and curds for thee, associated with PUSHAN; the fried barley for thee, lord of the tawny horses, associated with thy steeds: attended by the troop of *Maruts*, eat the cakes: hero, who art wise, and the slayer of VRITRA, drink the libation.

8. Offer to him quickly (priests) the fried barley: offer to the most heroic of leaders the cakes and butter: may

the like offerings, victorious INDRA, presented to thee daily, augment thy vigour for the drinking of the *Soma* juice.

III. 4. 15.

INDRA and PARVATA are the deities, the *Rishi* is, as before, VISHWAMITRA: the metre of the tenth and sixteenth verses is *Jagati*; of the thirteenth *Gayatri*; of the twelfth, twentieth, and twenty-second *Anushtubh*; of the eighteenth *Brihati*; of the twenty-third *Trishtubh*.

1. INDRA and PARVATA, bring hither, in a spacious car, delightful viands (generative of) good progeny: partake, deities, of the oblations (offered) at (our) sacrifices, and, gratified by the (sacrificial) food, be elevated by our praises.

2. Tarry awhile contentedly, MAGHAVAN, (at our rite): go not away; for I offer to thee (the libation) of the copiously-effused *Soma*: powerful INDRA, I lay hold of the skirts (of thy robe) with sweet-flavoured commendations, as a son (clings to the garment) of a father.

3. *Ashwinau*, let us two offer praise; do thou concur with me; let us address pleasing praise to INDRA: sit down, INDRA, on the sacred grass (prepared by) the institutor of the rite; and may our commendations be most acceptable to INDRA.

4. A man's wife, MAGHAVAN, is his dwelling; verily she is his place of birth: thither let thy horses, harnessed (to thy car), convey thee; we prepare the *Soma* juice at the fit season; may AGNI come as our messenger before thee.

5. Depart, MAGHAVAN; come INDRA: both ways, protector, there is a motive for thee, whether it be standing in thy vast chariot, or liberating thy neighing steed.

6. When thou hast drunk the *Soma*, then, INDRA, go home: an auspicious life (abides) pleasantly in thy dwelling: in either (case) there is the standing in thy car or liberating the steeds for provender.

7. These (sacrificers) are the *Bhojas*, of whom the diversified *Angirasas* (are the priests); and the heroic sons of the expeller (of the foes of the gods) from heaven, bestowing riches upon VISHWAMITRA at the sacrifice of a thousand (victims), prolong (his) life.

8. MAGHAVAN becomes repeatedly (manifest) in various forms, practising delusions with respect to his own peculiar person; and invoked by his appropriate prayers, he comes in a moment from heaven to the three (daily rites), and, although observant of seasons, is the drinker (of the *Soma*) irrespective of season.

9. The great *Rishi* the generator of the gods, the attracted by the deities, the overlooker of the leaders (at holy rites), VISHWAMITRA arrested the watery stream when he sacrificed for SUDAS; INDRA, with the *Kushikas*, was pleased.

10. Sages and saints overlookers of the leaders (of sacred rites), *Kushikas*, when the *Soma* is expressed with stones at the sacrifice, then exhilarating (the gods) with praises, sing the holy strain (aloud) like (screaming) swans, and, together with the gods, drink the sweet juice of the *Soma*.

11. Approach, *Kushikas*, the steed of SUDAS; animate (him), and let him loose to (win) riches (for the raja); for the king (of the gods) has slain VRITRA in the East, in the

West, in the North, therefore let (SUDAS) worship him in the best (regions) of the earth.

12. I have made INDRA glorified by these two, heaven and earth, and this prayer of VISHWAMITRA protects the race of *Bharata*.

13. The *Vishwamitras* have addressed the prayer to INDRA, the wielder of the thunderbolt: may he therefore render us very opulent.

14. What do the cattle for thee among the *Kikatas*; they yield no milk to mix with the *Soma*, they need not the vessel (for the libation): bring them to us: (bring also) the wealth of the son of the usurer, and give us, MAGHAVAN, (the possessions) of the low branches (of the community).

15. The daughter of SURYA given by JAMADAGNI, gliding everywhere and dissipating ignorance, has emitted a mighty (sound), and has diffused ambrosial imperishable food amongst the gods.

16. May she, gliding everywhere, quickly bring us food (suited) to the five races of men: may she, the daughter of the sun whom the grey-haired JAMADAGNIS gave to me, (be) the bestower of new life.

17. May the horses be steady, the axle be strong, the pole be not defective, the yoke not be rotten: may INDRA preserve the two yoke-pins from decay: car with uninjured felloes, be ready for us.

18. Give strength, INDRA, to our bodies; give strength to our vehicles; (give) strength to our sons and grandsons; that they may live (long); for thou art the giver of strength.

19. Fix firmly the substance of the *khayas* (axle), give solidity to the *shishu* (floor) of the car: strong axle,

strongly fixed by us, be strong; cast us not from out of our conveyance.

20. May this lord of the forest never desert us nor do us harm: may we travel prosperously home until the stopping (of the car), until the unharnessing (of the steeds).

21. INDRA, hero, possessor of wealth, protect us this day against our foes with many and excellent defences: may the vile wretch who hates us fall (before us); may the breath of life depart from him whom we hate.

22. As (the tree) suffers pain from the axe, as the *Simal* flower is (easily) cut off, as the injured cauldron leaking scatters foam, so may mine enemy perish.

23. Men, (the might) of the destroyer is not known to you: regarding him as a mere animal, they lead him away desirous (silently to complete his devotions): the wise condescend not to turn the foolish into ridicule, they do not lead the ass before the horse.

24. These sons of BHARATA, INDRA, understand severance (from the *Vasishthas*), not association (with them); they urge their steeds (against them) as against a constant foe; they bear a stout bow (for their destruction) in battle.

ANUVAKA V.

III. 5. 1.

The deities are the *Vishwedevas*; the *Rishi* is PRAJAPATI, the son of either VISHWAMITRA or VACH; the metre is *Trishtubh*.

1. They recite repeatedly this gratifying praise to the great product of sacrifice (AGNI): may he who (is endowed) with domestic radiance hear us: may the imperishable AGNI, (endowed) with divine radiance, hear us.

2. Knowing their greatness, offer worship to the vast heaven and to the earth: my desire, wishing (for felicity) proceeds (to them), in whose praise the gods, desirous of adoration, delight together with their worshippers at the sacrifice.

3. Heaven and earth, may your truth be ever inviolable: be propitious to us for the due completion of the rite: this adoration (AGNI) is offered to heaven and earth: I worship (them) with (sacrificial) food; I solicit of them precious (wealth).

4. Heaven and earth, endowed with truth, they who are the ancient declarers of the truth, have obtained from you (what they desired); and so, earth, men cognizant (of the greatness of you both) have worshipped you for the sake of triumphing over (hostile) heroes in battle.

5. Who knows what is the truth, or who may here declare it? what is the proper path that leads to the gods? their inferior abiding places are beheld, as are those which (are situated) in superior mysterious rites.

6. The far-seeing beholder of mankind (the sun), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the waters (the firmament), both concurring in community (of function), although they occupy various dwellings, like the diversified nests of a bird.

7. Common (in function), disjoined, of distant termination, they remain vigilant in a permanent station: being, as it were, sisters, and ever young: they therefore address each other by twin appellations.

8. These two keep all born things discrete, and, although comprehending the great divinities, are not distressed:

all moving and stationary beings rest upon one (basis), whether animals, or birds, or creatures of various kinds.

9. I consider at present the eternal and ancient sisterhood to us of thee, our great protectress and progenitrix, within whose vast and separated path thy eulogists, the gods, travel in their chariots.

10. I repeat this hymn, heaven and earth, to you; and may the soft-bellied, fire-tongued MITRA, royal VARUNA, the youthful ADITYAS, all cognizant of the past, and proclaiming (their own acts), hear it.

11. The golden-handed, soft-tongued SAVITRI is descending from heaven (to be present) thrice (daily) at the sacrifice: accept, SAVITRI, the praise (recited by) the worshippers, and thereupon grant to us all our desires.

12. May the divine TWASHTRI, the able artificer, the dextrous-handed, the possessor of wealth, the observer of truth, bestow upon us those things (which are necessary) for our preservation: RIBHUS, associated with PUSHAN, make us joyful, as they (the priests), with uplifted stones, prepare the sacred libation.

13. May the *Maruts*, whose cars are the lightning, who are armed with spears, resplendent, destroyers of foes, from whom the waters proceed, (who are) unresting and adorable, and may SARASWATI hear (my prayer); and may you (*Maruts*), speedy in your liberality, bestow (upon us) riches and good offspring.

14. May (our) praises and prayers, the causes of good fortune, attain at this sacrifice VISHNU, the object of many rites: he, the wide-stepping; whose commands the many-

blending regions of space, the generators (of all beings), do not disobey.

15. INDRA, invested with all energies, has filled both heaven and earth with his greatness: do thou, who art the destroyer of cities, the slayer of VRITRA, the leader of a conquering host, collect cattle and bestow them abundantly upon us.

16. NASATYAS, my protectors, inquirers (after the wishes) of your kinsman, beautiful is your cognate appellation of ASHWINS; be to us the liberal donors of riches: do you, who are irresistible, protect the offerer (of the oblation) with unblameable (defences).

17. Sages acquainted with the past, excellent is that beautiful appellation under which you have both become gods in (the sphere of) INDRA: do thou, INDRA, the invoked of many, a friend, (associated) with the beloved RIBHUS, shape this prayer for our benefit.

18. May ARYAMAN, ADITI, the adorable (gods), and the unimpeded functions of VARUNA (protect) us: keep us from (following) the course unpropitious to offspring, and may our dwelling be abundant in progeny and cattle.

19. May the messenger of the gods, engendered in many places, everywhere proclaim us void of offence: may earth and heaven, the waters, the sun, and the vast firmament, with the constellations, hear us.

20. May the (divine) showerers (of benefits), the deities of the mountains, and those abiding in fixed habitations, propitiated by the sacrificial food, hear us: may ADITI, with the *Adityas*, hear us: may the *Maruts* grant us auspicious felicity.

21. May our path ever be easy of going, and provided with food: sprinkle, gods, the plants with sweet water: (safe) in thy friendship, AGNI, may my fortune never be impaired, but may I occupy a dwelling (abounding) with riches and ample food.

22. Taste (AGNI) the oblations; make manifest (for us) abundant food: measure out the viands before us: thou overcomest all those (who are) our enemies in conflict: favourably inclined towards us lighten up all our (ceremonies) day by day.

III. 5. 2.

The deities are the *Vishwedewas*: the *Rishi* is PRAJAPATI: the metre *Trishtubh*.

1. When the preceding dawns appear, the great imperishable (light) is engendered in the (firmament, the) sphere of the waters, and then the worshipper is alert to perform the rites (due to) the gods, for great and unequalled is the might of the gods.

2. Let not the gods, AGNI, now do us harm, nor the ancient progenitors, who have come to know the degree (of divinity); nor the manifester of light between the two ancient dwellings (earth and heaven, the sun); for great and unequalled is the might of the gods.

3. Variously do my manifold desires alight: present at the solemnity, I recite ancient (hymns): when the fire is kindled we speak indeed the truth, for great and unequalled is the might of the gods.

4. The universal sovereign is conveyed to many directions: he sleeps in the places of repose: he is connected

with the forests: one mother (heaven) nourishes the child; the other (earth) gives him a dwelling: great and unequalled is the might of the gods.

5. Existing in ancient plants, abiding afterwards in new, he enters into the young (herbs) as soon as they are produced: unimpregnated they become pregnant and bear fruit: great and unequalled is the might of the gods.

6. The child of two mothers sleeps in the west, but (in the morning) the single infant proceeds unobstructed (through the sky): these are the functions of MITRA and VARUṆA: great and unequalled is the might of the gods.

7. The child of two mothers, the invoker of the gods at sacrifices, the universal sovereign, proceeds thenceforward (in the sky): the root (of all), he abides (in the houses of the pious): the reciters of pleasant (words) offer him agreeable (praises): great and unequalled is the might of the gods.

8. All (creatures) approaching too near his confines are beheld with their faces turned away as (an enemy) flies from a combatant: obvious (to all), he penetrates the water for its destruction: great and unequalled is the might of the gods.

9. In those (plants) the aged messenger (of the gods) constantly abides: mighty, he passes with the radiant (sun) through the regions of space; assuming various forms, he looks (complacently) upon us: great and unequalled is the might of the gods.

10. Pervading and protecting (all), possessing grateful and immortal radiance, he preserves the supreme path

(of the rains), for AGNI knows all these worlds: great and unequalled is the might of the gods.

11. The twin pair (day and night) adopt various forms: one of them shines brightly, the other is black: twin sisters are they, one black and the other white: great and unequalled is the might of the gods.

12. Where the mother and the daughter, two productive milch kine, unite, they nourish each other: I worship them both in (the firmament), the dwelling of the waters: great and unequalled is the might of the gods.

13. Licking the calf of the other, one of them lows aloud: the milch cow offers her udder for the one that is without moisture (the earth), and she (the earth) is refreshed by the milk of the rain: great and unequalled is the might of the gods.

14. The earth wears bodies of many forms: she abides on high cherishing her year and a half old (calf): knowing the abode of the truth (the sun), I offer worship: great and unequalled is the might of the gods.

15. Like two (distinguishing) impressions, they (day and night) are placed visible in the midst (between heaven and earth), one hidden, one manifest: the path (of both) is common, and that is universal (for good and evil): great and unequalled is the might of the gods.

16. May the milch kine without their young, abiding (in the heaven), and though unmilked, yet yielding milk, and ever fresh and youthful, be shaken (so as to perform their functions): great and unequalled is the might of the gods.

17. When the showerer roars in other (regions) he sends down the rain upon a different herd, for he is the victor, the auspicious, the sovereign: great and unequalled is the might of the gods.

18. We proclaim, people, the wealth of thy hero, (INDRA), in horses; the gods know his (affluence); six, or five and five, harnessed to his car, convey him; great and unequalled is the might of the gods.

19. The divine TWASHTRI the impeller (of all), the multiform, has begotten and nourished a numerous progeny, for all these worlds are of him: great and unequalled is the might of the gods.

20. He has filled the two vast receptacles (heaven and earth) united (with creatures): they are both penetrated by his lustre: the hero spoiling the treasures (of the foe) is renowned: great and unequalled is the might of the gods.

21. Our king, the nourisher of all, abides (in the firmament) nearest to this earth like a benevolent friend: the valiant (*Maruts*) precede him (when abroad), and dwell in his mansion: great and unequalled is the might of the gods.

22. The plants, INDRA, come to perfection by thee; from thee the waters (flow); earth bears her treasures for thee: may we, thy friends, be sharers of these blessings: great and unequalled is the might of the gods.

III. 5. 3.

The deities are the *Vishwedevas*; the *Rishi* is PRAJAPATI; the metre *Trishtubh*.

1. Neither the deceptive nor the resolute interrupt the primitive and permanent operations of the gods, nor do the innocuous heaven and earth (interrupt them), nor are the mountains standing (on the earth) to be bowed down.

2. One stationary (year) sustains six burthens (in the seasons); the (solar) rays spread through that true and extensive (term); three revolving spheres are severally above, two of which are placed in secret, and one is visible.

3. The three-breasted, the showerer (of rain), the omniform, the three-uddered, the parent of multiform progeny, the possessor of magnitude, followed by three hosts (the year), advances, the vigorous impregnator of the perpetual plants.

4. (The year) is awake, the path in the vicinity of those (plants): I call upon the beautiful name of the *Adityas*; the divine waters wandering severally (now) give it delight, and (now) depart from it.

5. Rivers, the dwelling-places of the intelligent gods are thrice three: the measurer of the three (worlds) is the sovereign at sacrifices: three female (divinities) of the waters charged with the rains descend from heaven at the thrice (repeated) solemnity.

6. SAVITRI, descended from heaven, bestow upon us blessings thrice every day: BHAGA, saviour, grant us thrice a day riches of three elements: *Dhishana* enable us to acquire (wealth).

7. May SAVITRI bestow upon us wealth at the (three periods) of the day, for the well-handed MITRA and VARUNA, the waters, the vast heaven and earth, solicit precious things from the liberality of SAVITRI.

8. Three are the excellent uninjurable bright regions, three scions of the powerful (year) are shining; practisers of truth, quick moving, of surpassing radiance: may the deities be present thrice daily at the sacrifice.

III. 5. 4.

The deities, *Rishi*, and metre as before.

1. May the discriminating INDRA apprehend my glorification (of the gods), which is (free) as a milch cow, grazing alone, without a cowherd, one who is readily milked, yielding abundant nourishment, and of whom AGNI and INDRA (and we), are the commenders.

2. INDRA and PUSHAN, the showerers (of benefits), and the happy-handed ASHWINS, well affected towards us, have milked the (cloud) reposing in heaven; wherefore, *Vasus*, universal deities, sporting on this (altar), may I here obtain the happiness derived from you.

3. The plants that desire for the showerer (INDRA) the power (of sending rain) appreciate, when manifest, the embryo (blossom) deposited in him: the kine desirous of reward come to the presence of the calf, invested with many forms.

4. I glorify with praise the beautiful heaven and earth, taking in hand the stones (to express the libation) at the

sacrifice, as these thy graceful, adorable, and many-blessing rays (AGNI) mount up for the good of man.

5. With thy wide-spreading tongue, AGNI, sweet and intelligent, which is renowned amongst the gods, bring hither all the adorable deities for our protection, and give them to drink of the sweet (libations).

6. Divine AGNI, giver of dwellings, knower of all that exists, extend to us that benevolence which, unshared by others, cherishes us like the showers of the rain-cloud; that kindness which is beneficent for all mankind.

III. 5. 5.

The deities are the *Ashwins*; the *Rishi* and metre as before.

1. The milch-cow (the dawn) yields the desired milk to the ancient (AGNI): the son of the south passes within (the firmament): the bright-boured (day) brings the illuminative (sun): the praiser awakes (to glorify) the ASHWINS preceding the dawn.

2. The well-yoked (horses) bear you both in your truth-(preserving car): the offerings proceed towards you as (children to their parents): discard from us the disposition of the niggard: we have made ready for you our offering: come to our presence.

3. DASRAS, with well-yoked horses and well-constructed car, hear this praise of the worshipper, for have not the ancient sages declared you, ASHWINS, to be most ready to come to the aid of the destitute?

4. If you regard (my prayer), come with your quick steeds: all men, ASHWINS, invoke you: to you they offer

the sweet (*Soma*) juice mixed with milk, as friends (give gifts to friends): the sun is in advance, (therefore come to the rite).

5. Eclipsing (by your splendour) many regions, ASHWINS, (come hither); loud praise awaits you opulent (ASHWINS) amongst men: come to this rite by the paths traversed by the gods: here, DASRAS, are ample stores of the exhilarating juices.

6. Your ancient friendship is desirable and auspicious; your wealth, leaders (of rites), is in the family of JAHNU: renewing that auspicious friendship, may we, your associates, delight you with the sweet (*Soma* juice).

7. ASHWINS, endowed with power, ever young, in whom is no untruth, unwearied, munificent, accepters (of libations), drink with VAYU and your steeds, rejoicing together, of the *Soma* libation offered at the close of day.

8. ASHWINS, abundant (sacrificial) viands are presented to you, and blameless worshippers (salute you) with praises: your water-shedding car, attracted by the sacrificers, quickly compasses earth and heaven.

9. ASHWINS, this most sweet *Soma* is mixed; drink it: come to (our) dwelling: your car, repeatedly bestowing wealth, is coming to the appointed place of the offerer of the libation.

III. 5. 6.

The deity is MITRA; the *Rishi*, VISHWAMITRA; the metre of the first five verses is *Trishtubh*, of the last four *Gayatri*.

1. MITRA, when praised, animates men to exertion: INDRA sustains both the earth and heaven: MITRA looks

upon men with unclosing eyes; offer to MITRA the oblations of clarified butter.

2. May that mortal enjoy abundance, MITRA, who presents thee, ADITYA, (with offerings) at the sacred rite; protected by thee he is not harmed; he is not overcome by any one; sin reaches him not, either from afar or nigh.

3. May we, exempt from disease, rejoicing in (abundant) food, roaming free over the wide (expanse) of the earth, diligent in the worship of ADITYA, ever be in the good favour of MITRA.

4. This MITRA has been engendered adorable and to be served, the sovereign (over all), endowed with vigour, the creator (of the universe); may we ever be in the good favour, in the auspicious approbation, of this adorable (ADITYA).

5. The great ADITYA, the animator of men to exertion, is to be approached with reverence; he is the giver of happiness to him who praises him: offer with fire the acceptable libation to that most glorifiable MITRA.

6. Desirable food and most renowned wealth are (the gifts) of the divine MITRA, the supporter of man.

7. The renowned MITRA, who by his might presides over heaven, is he who presides over the earth by (the gift of) food.

8. The five classes of men have repaired to the victorious MITRA, for he supports all the gods.

9. MITRA is he who amongst gods and men bestows food as the reward of pious acts upon the man who has prepared (for him) the lopped sacred grass.

III. 5. 7.

The deities of the first four verses are the RIBHUS, of the three last INDRA; the *Rishi* is VISHWAMITRA; the metre *Jagati*.

1. Your connexion (with the consequences of acts) RIBHUS is here (acknowledged) by the minds of all: desiring their share (of the sacrifice), oh men, they have come with a knowledge (of their claims) to these (rites): the sons of SUDHANWAN, with the devices by which they are victorious over foes, you have accepted the share of the sacrifice.

2. With those faculties by which you have divided the ladles; with that intelligence wherewith you have covered the (dead) cow with skin; with that will by which you have fabricated the two horses (of INDRA); with those (means), RIBHUS, you have attained divinity.

3. The RIBHUS, the performers of (good) works, the grandsons of a man, have attained the friendship of INDRA: they have perpetuated (existence): the sons of SUDHANWAN have attained immortality: performers of pious acts influencing (the result), through their devotion (they have attained divinity) by their works.

4. Go with INDRA in his chariot when the libation is poured out, and be (welcomed) with honour by the (worshipper) desiring (your favour): RIBHUS, sons of SUDHANWAN, bestowers (of the rewards of pious acts), your virtuous deeds, your great faculties, are not to be measured.

5. INDRA, along with the food-bestowing RIBHUS, accept with both hands the (cup of the) effused *Soma* libation: excited MAGHAVAN, by worship, rejoice with

the human sons of SUDHANWAN in the dwelling of the donor (of the offering).

6. INDRA, the praised of many, associated with RIBHU, and with VAJA, exult with SACHI at this our sacrifice: these self-revolving (days) are devoted to thee, as well as the ceremonies (addressed) to the gods, and the virtuous acts of man.

7. INDRA, with the food-bestowing RIBHUS rewarding (worship) with food, come hither to (receive) the reverential praise of the adorer, with a hundred quick-going steeds, the indications (of the *Maruts*): come to the burnt offering of the sacrifice, yielding a thousand blessings to the sacrificer.

III. 5. 8.

The deity is USHAS, the dawn: the *Rishi* as before: the metre *Trishtubh*.

1. Affluent USHAS, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds thee, (and worships) with (sacrificial) food: divine USHAS, adored by all, who (though) ancient art (still) young, the object of manifold worship, thou art present at the recurring (morning) rite.

2. USHAS, who art divine and immortal, mounted in a golden chariot, do thou shine radiant, causing to be heard the sounds of truth: may thy vigorous and well-trained horses bring thee, who art golden-haired, (hither).

3. USHAS, who spreadest over all the regions, thou abidest on high, the ensign of the immortal (sun), purposing

to travel the same road, repeatedly turn back ever new, (revolving) like a wheel.

4. The opulent USHAS, the bride of the far-darting (sun), throwing off (darkness) like a garment, proceeds: diffusing her own (lustre), auspicious, promoting sacred acts, she is renowned to the ends of the heaven and of the earth.

5. Offer, with your prostrations, due praise to the divine USHAS, shining upon you: the repository of sweetness manifests her brightness aloft in the sky, and, radiant and lovely, lights the regions.

6. The possessor of truth is recognized in the sky by her rays: the possessor of wealth has taken a marvellous station in earth and heaven: AGNI, soliciting alms of the radiant advancing USHAS, thou obtainest thy desired treasure (of oblations).

7. The showerer (of rain, the sun), urging on the dawn, at the root of the truthful (day) hast pervaded the vast heaven and earth: the mighty USHAS, the golden light, as it were, of MITRA and VARUṆA, diffuses her lustre in different directions.

III. 5. 9.

This hymn is divided into six *Trichas* or triplets, the deities of which are severally, INDRA and VARUṆA, BRIHASPATI, PUSHAN, SAVITRI, SOMA, and MITRA and VARUṆA: VISHWAMITRA is the *Rishi*, or, according to some, the last triplet is ascribed to JAMADAGNI: the metre of the three first stanzas is *Trishṭubh*, of the rest *Gayatri*.

1. INDRA and VARUṆA, may these people who are relying upon you, and wandering about (in alarm), sustain

no injury from a youthful (adversary); for where is that reputation (you enjoy) on account that you bestow sustenance on your friends.

2. Most diligent (in pious rites) this (your worshipper), INDRA and VARUNA, desirous of wealth, incessantly invokes you for protection: associated with the *Maruts*, with heaven and earth, hear my invocation.

3. May there be to us, INDRA and VARUNA, such wealth (as we covet): may there be, *Maruts*, to us wealth (of cattle) and numerous descendants: may the delightful (wives of the gods) shelter us with dwellings: may HOTRA and BHARATI (enrich) us with gifts.

4. BRIHASPATI, friend of all the gods, accept our oblations: grant precious treasures to the offerer.

5. Adore the pure BRIHASPATI at sacrifices with hymns: I solicit of him unsurpassable strength.

6. The showerer (of benefits) on men, the omniform, the irreproachable, the excellent BRIHASPATI.

7. Divine, resplendent, PUSHAN, this, thy most recent laudation, is uttered by us to thee.

8. Be pleased by this my praise, and incline to this food-supplicating laudation as an uxorious (husband) to his wife.

9. May that PUSHAN, who looks upon all the worlds, who thoroughly contemplates them, be our protector.

10. We meditate on that desirable light of the divine SAVITRI, who influences our pious rites.

11. Desirous of food, we solicit with praise, of the divine SAVITRI, the gift of affluence.

12. Devout and wise men, impelled by intelligence, adore the divine SAVITRI with sacrifices and sacred hymns.

13. *Soma*, knowing the right path, proceeds (by it): he goes to the excellent seat of the gods, the place of sacrifice.

14. May *Soma* grant to us and to (our) biped and quadruped animals, wholesome food.

15. May *Soma*, prolonging our lives and overcoming our adversaries, sit down in our place of sacrifice.

16. MITRA and VARUNA, sprinkle our cow-stalls with butter; performers of good works, (sprinkle) the worlds with honey.

17. Performers of pure rites, glorified by many, exalted by adoration, (celebrated) by prolonged praises, you reign by the greatness of (your) strength.

18. Glorified by JAMADAGNI, sit down in the place of sacrifice (the altar); drink, augmenters (of the reward) of sacrifice, the *Soma* libation.

FOURTH MANDALA.

ANUVAKA 1.

IV. 1. 1.

The deity is AGNI, or, it may be, VARUNA in the second, third, and fourth stanzas: the *Rishi* is VAMADEVA: the metre of the first verse is *Ashti*; of the second, *Atijagati*; of the third, *Dhriti*; and *Trishtubh* of the rest.

1. Since the emulous gods ever excite thee, AGNI, who art a deity swift of motion, (to contest), therefore do (thy worshippers) urge thee by their devotions (to bring the deities to their sacrifices): adorable AGNI, they (the deities), have generated thee, immortal, divine, all-wise, as the present divinity among men: they have generated thee as the all-present and all-wise deity.

2. Bring to the presence of the worshippers, AGNI, thy brother VARUNA, as a participator of the sacrifice, with a willing mind, the elder participator of the sacrifice; the ruler of the water, the *Aditya*, the supporter of men, the sovereign venerated by mankind.

3. Friendly and beautiful (AGNI), bring thy friend (VARUNA) to our presence, as two strong horses convey the swift chariot along the road to its goal: thou receivest, AGNI, the gratifying (oblation) together with VARUNA, and with the all-illumining *Maruts*: grant, brilliant AGNI, happiness to our sons and grandsons: grant, beautiful AGNI, happiness to ourselves.

4. Mayest thou, AGNI, who art wise, avert from us the wrath of the divine VARUNA: do thou, who art the most frequent sacrificer, the most diligent bearer (of

oblations), the most resplendent, liberate us from all animosities.

5. Do thou, AGNI, our preserver, be most nigh to us with thy protection at the breaking of this dawn: deprecate VARUNA for us, and, propitiated (by our praise), feed upon the grateful (oblation), and be to us of auspicious invocation.

6. The glance of this auspicious deity, directed towards men, is most excellent, most wonderful, acceptable (to all), as the pure warm butter (from the milk) of the cow (is acceptable) to the deity: as the gift of a milch-cow (is to a man).

7. These are the supreme, true, and desirable births of this divine AGNI, invested (with radiance) in the unbounded (firmament): pure, bright, radiant lord (of all), may he come (to our) sacrifice.

8. The messenger, the invoker (of the gods), riding in a golden chariot with a tongue of flame, he frequents all the chambers (of sacrifice); drawn by red horses, embodied, resplendent, always agreeable, as a dwelling well supplied with food.

9. Associated with sacrifice, and knowing those men (who are engaged in good works), they lead him with the strong cord (of praise): he, the divine AGNI, fulfilling (all desires), abides in the dwelling of this mortal, and obtains fellowship in his wealth.

10. May that wise AGNI conduct us to that wealth which is desired by the devout; he whom all the immortals have created for (the performance of) sacred

rites; of whom heaven is the parent and progenitor, and whom (the priests) verily sprinkle (with oblations).

11. He is first engendered in the habitations (of the sacrificers); then upon his station, (the altar), the base of the vast firmament; without feet, without head, concealing his extremities, combining with smoke in the nest of the rain-cloud.

12. Radiance has first proceeded to thee, (AGNI), who art glorified by praise, in the womb of the water, in the nest of the rain-cloud: the seven attached (priests) have engendered (praise) to the showerer (of benefits), who is desirable, ever young, embodied, and resplendent.

13. In this world our mortal forefathers departed after instituting the sacred rite, when, calling upon the dawn, they extricated the milk-yielding kine, concealed among the rocks in the darkness (of the cave).

14. Rending the rocks, they worshipped (AGNI), and other (sages) taught everywhere their (acts): unprovided with the means of (extricating) the cattle, they glorified the author of success, whence they found the light, and were thus enabled (to worship him) with holy ceremonies.

15. Devoted (to AGNI), those leaders (of sacred rites), with minds intent upon (recovering) the cattle, forced open, by (the power) of divine prayer, the obstructing, compact, solid mountain confining the cows, a cow-pen full of kine.

16. They first have comprehended the name of the kine, knowing the thrice seven excellent (forms) of the maternal (rhythm); then they glorified the conscious

dawns, and the purple dawn appeared with the radiance of the sun.

17. The scattered darkness was destroyed; the firmament glowed with radiance; the lustre of the divine dawn arose: then the sun stood above the undecaying mountains, beholding all that was right or wrong among mankind.

18. Thereupon awaking, the (*Angirasas*) beheld (the cattle set free), and seized upon the precious treasures: the universal gods then came to all (their) dwellings: MITRA and VARUNA may your truth be (kept) to him who worships (you).

19. May I glorify the present radiant AGNI, the invoker (of the gods), the supporter of the universe, most deserving of adoration, without milking the pure udder (of the cow), without the purified food of the *Soma* offered in libation.

20. May AGNI be the *Aditi* of all those to whom sacrifice is offered; may he be the guest of all men: receiving the (sacrificial) food of the devout, may he, to whom all is known, be the bestower of felicity.

IV. 1. 2.

The deity and *Rishi* as before; the metre is *Trishtubh*.

1. He who has been placed immortal among the mortals, the observer of truth, a deity triumphant among gods, the invoker of the gods, the most diligent sacrificer, AGNI: he has been placed (upon the altar) to lighten (the ceremony) by his (lustre), and for the elevation of the worshipper, through oblations (in heaven).

2. AGNI, son of strength, generated to-day at this our rite, as intermediate between both (gods and men) thou proceedest, the invoker (of the gods), harnessing, graceful AGNI, thy robust, vigorous, and resplendent steeds.

3. I celebrate the ruddy, food-bestowing, water-shedding, and swifter-than-thought-going, steeds of him who is the truth: harnessing the brilliant pair (to thy chariot), thou passest between the deities of whom thou art, and human worshippers.

4. Possessed, AGNI, of good steeds, an excellent car, and abundant wealth, do thou, amidst these (worshippers) bring to the man who offers worthy oblations, ARYAMAN, VARUNA, MITRA, VISHNU, the *Maruts*, or the *Ashwins*.

5. May the sacrifice, AGNI, be productive of cows, of sheep, of horses, and, celebrated by thy worshipper, aided by the priests, be ever uninterrupted: may it, mighty AGNI, be productive of food and progeny, long continued, affluent, wide based, and held in full assembly.

6. Thou art the munificent recompenser of that man who, sweating (with toil), brings thee fuel, and for thy service causes his head to ache: protect him, AGNI, from every one that seeks to do him evil.

7. May a son, firm in (devotion) and liberal (in offerings), be born to him who presents (sacrificial) food to thee when needing food, who gives thee constantly the exhilarating (*Soma* juice), who welcomes thee as a guest, and devoutly kindles thee in his mansion.

8. Preserve from sin the liberal sacrificer who glorifies thee morning and evening, and, presenting oblations,

does what is acceptable to thee in his own abode, like a horse with golden caparisons.

9. Let not him who makes offerings to thee, AGNI, who art immortal, who with uplifted ladle pours out oblations repeating thy praise, ever want riches, and let not the wickedness of a malevolent (foe) circumvent him.

10. May that prayer be agreeable to thee, AGNI, who art a gracious deity, (which is uttered) by the man with whose well-conducted sacrifice thou art well pleased, youngest (of the gods), of whose (rites) when worshipping thee may we be the promoters.

11. May the wise AGNI discriminate between virtue and vice, between (virtuous and wicked) men, as a (groom distinguishes between) the strong and weak backs (of horses): enrich us with wealth accompanied by virtuous offspring: be bountiful to the liberal giver; shun him who gives not.

12. The unreviled sages abiding in the dwellings of man have glorified the sage (AGNI); therefore, lord of sacrifice, thou mayest proceed with swift-moving feet to behold the admirable and marvellous deities.

13. Resplendent AGNI, youngest of the gods, the satisfier of (the desires of) men, who art easily to be conducted (to the altar), bestow joy-yielding and abundant wealth for his preservation upon the worshipper who praises and worships thee and offers thee libations.

14. Therefore, AGNI, when we labour for thee with hands and feet, and all our members, the pious performers of rites, (the *Angirasas*), exercise their arms in the work (of attrition), as wheelwrights fabricate a car.

15. May we seven priests first in order engender from the maternal dawn the worshippers of the creator (AGNI); may we *Angirasas* be the sons of heaven, and, radiant, divide the wealth-containing mountain.

16. Thus, AGNI, our excellent and ancient forefathers, celebrators of holy sacrifice, proceeded to (the region of) pure light, and, reciting prayers and dispersing gloom, they made manifest the purple (kine).

17. Performers of good works, brilliant and devout, the praises of the gods have freed their birth from impurity, as (a smith heats) iron: exciting AGNI, elevating INDRA, and wandering about (in search), they have gone to the vast (hidden) herd of cattle.

18. Fierce (AGNI), when (INDRA) proclaimed the near presence of the herd of the kine of the divine (*Angirasas*) as a herd of cattle in a well-stored stall, the progeny of mortals were thereby enabled (to perform pious acts), and the master of the family rendered competent to (provide for) the increase of posterity and (the support of) dependants.

19. We have worshipped thee (AGNI), and have thereby become the performers of a good work, adoring the full and variously delighting AGNI, the beautiful lustre of the radiant divinity, when the brilliant dawns have arrayed (themselves) in light.

20. Creator, AGNI, we have repeated these thy praises to thee who art all-wise; do thou accept them: blaze aloft; make us opulent: do thou who art worshipped by many bestow upon us ample wealth.

IV. 1. 3.

The deity, *Rishi*, and metre as before.

1. Secure AGNI, the king of sacrifice, the afflicter (of foes), the invoker (of the gods), the distributor of food through heaven and earth, the golden-formed, for your protection, before (surprised by) sudden death.

2. This is the altar which we have decorated for thee, as a wife attached to her husband puts on elegant garments (to gratify him): maturer of good works, sit down in our presence invested (with radiance), while thy flames incline towards thee.

3. Repeat, oh priest, the praise, the prayer, to the attentive, the affable AGNI, the beholder of man, the giver of felicity, the divine, the immortal; to him whom the effuser of the libation, like the (bruising) stone, adores aloud.

4. Thou, AGNI, presidest over this our rite: do thou, who art cognizant of truth, and the author of good works, recognize this our adoration, whenever these exhilarating prayers (are addressed) to thee, whenever friendly relations with thee are (established) in our dwelling.

5. Why, AGNI, dost thou reproach us (for our sin) to VARUNA, why to the heaven? what is our offence? why repeat it to the bountiful MITRA, to earth, to ARYAMAN, or to BHAGA?

6. Why repeat it when exalted in holy ceremonies? why tell it to the mighty, benevolent, circumambient, truthful wind? why, AGNI, to earth, why to man-destroying RUDRA?

7. Why to the great and nutriment-conveying PUSHAN? why to RUDRA, the object of worship, the giver of the oblation (to the gods)? why to the many-hymned VISHNU? why tell our sin to the extensive year?

8. Why tell it to the veracious company of the *Maruts*? why, even when asked, to the mighty sun? why repeat it to ADITI, or to the swift wind? fulfil, all-knowing JATAVEDAS, (the worship) of heaven.

9. I solicit, AGNI, the milk of the cow, essential for the sacrifice: yet immature, (she possesses) the sweet and ripe (fluid): black though she be, yet with her white nutritious milk she maintains mankind in existence.

10. The male AGNI, the showerer (of benefits), has been sprinkled by the genuine sustaining milk; the giver of food proceeds unswerving (from his course), and the sun, the shedder of rain, has milked the white (fluid) of the udder (of the firmament).

11. By the sacrifice, the *Angirasas*, rending the mountain asunder, have thrown it open, and returned with the cows; the leaders (of holy rites) have arrived happily at the dawn, and the sun was manifest as AGNI was engendered.

12. By sacrifice, AGNI, the divine rivers, immortal, unobstructed, continue perpetually to flow with sweet waters, like a horse that is being urged in his speed."

13. Go not ever, AGNI, to the sacrifice of any one who injures us; nor to that of a malevolent neighbour; nor to that of an (unnatural) relation: accept not the due (oblation) from an insincere brother: let us not derive enjoyment from the enemy of a friend.

14. AGNI, worthily worshipped, conservator, conciliated (by our offerings), protect us with thy protections: enlighten us: entirely extirpate our sin; overcome the great and exulting *Rakshasas*.

15. Be propitiated, AGNI, by these hymns: accept, hero, these (sacrificial) viands (presented) with praises: be pleased, ANGIRAS, by our prayers: may the adoration addressed to the gods exalt thee.

16. AGNI, creator, to thee who art wise, acquainted with the past, I address, oh sage, these soliciting mysterious words, (these) ever-to-be-recited poems, together with praises and prayers.

IV. 1. 4.

The deity is AGNI, the *Rakshas*-slayer; the *Rishi* and metre as before.

1. Put forth thy strength, AGNI, as a fowler spreads a capacious snare: proceed like a king attended by his followers on his elephant: thou art the scatterer (of thy foes): following the swift-moving host consume the *Rakshasas* with thy fiercest flames.

2. Thy swift and errant flames descend (on every side): fierce-shining with vigour consume (the foe): scatter, AGNI, with the ladle (of oblation), scorching flames, and sparks, and brands.

3. Do thou, who art most rapid, direct thy (flames) against opposing (rays), and, unresisted, become the protector of this thy people against the calumniator who is remote or who is nigh: let no malevolent (foe) prevail against us (who are) thy worshippers.

4. Sharp-weaponed AGNI, rise up; spread wide (thy flames) against (the *Rakshasas*); entirely consume the foes: blazing AGNI, burn down him who acts as an enemy towards us like a piece of dry timber.

5. Rise up, AGNI, chastise those who overpower us; manifest thy divine energies; slacken the strong (bow strings) of the malignant kings; destroy those (who are hostile), whether kindred or unallied.

6. He experiences thy good favour, youngest (of the gods), who offers praise to thee, a Brahman, coming quickly (to bestow felicity): to him are all prosperous days and wealth (of cattle) and treasures: do thou, as the lord of sacrifice, shine upon his dwelling.

7. May the liberal man ever be prosperous who propitiates thee with constant oblations and praises; may all the days in his arduous life be prosperous, and may this (his) sacrifice be (productive of reward).

8. I reverence thy good favour, AGNI: may this reiterated and resounding hymn convey due praise to thy presence; may we be possessed of good horses and good cars, that we may pay thee homage; and do thou daily bestow upon us riches.

9. May every one of his own accord diligently worship thee, shining in the (hall) morning and evening, every day: thus, sporting in our dwellings, (enjoying) the wealth of (hostile) man, may we with happy hearts worship thee.

10. Thou, AGNI, art the protector of him who, possessed of good horses and a golden car, approaches thee with a chariot laden with wealth: thou art the friend of him who gratifies thee by the due performance of hospitality to thee.

11. Invoker (of the gods), youngest (of the deities): possessed of excellent wisdom, through the alliance (with thee produced) by holy texts, which came to me from my father GOTAMA, I demolish the powerful (demons): do thou, who art the humbler (of foes), be cognizant of our praises.

12. All-wise AGNI, may thy protecting (rays), unslumbering, alert, propitious, unslothful, benignant, unwearied, co-operating, having taken their place (at this sacrifice), preserve us.

13. Those thy protecting (rays), AGNI, which, beholding (what had chanced), preserved the blind son of MAMATA from misfortune: he, knowing all things, cherished those benevolent (rays), and his enemies, intending to destroy him, wrought him no harm.

14. AGNI, who art freed from shame, by thee we are made opulent; by thee we are protected; may we, through thy guidance, attain abundant food: cherisher of truth, destroy both (sorts of calumniators), those who are nigh, those who are far off, and in due course fulfil (our desires).

15. May we propitiate thee, AGNI, by this fuel: accept the praise that is recited by us: consume the unadoring *Rakshasas*; thou who art to be honoured by (thy) friends, preserve us from the reproach of the oppressor and the reviler.

IV. 1. 5.

The deity is AGNI as VAISHWANARA; the *Rishi* VAMADEVA: the metre *Trishtubh*.

1. How may we present rejoicing (fit offerings) to AGNI, the showerer (of benefits); to VAISHWANARA,

he, who, bright with great lustre, sustains the heaven, with his entire vast and insupportable (bulk), as a pillar (sustains a roof).

2. Reproach not the divine (AGNI), who, accepting the oblation, has given this wealth to me, his mortal (worshipper) of mature (intellect); AGNI, who is wise, immortal, discriminating, (who is) VAISHWANARA, chief conductor (of rites), the mighty.

3. May AGNI, filling both (the middling and most excellent condition), bright shining, of manifold vigour, the showerer of (benefits), the possessor of affluence, (who comprehends) by (his) wisdom the mysterious sacred hymn, as (they track) the footsteps of a (missing) cow, reveal (the sense) to me.

4. May the sharp-toothed AGNI, possessed of excellent wealth, consume with his fierce radiance those (adversaries) who injure the firm and valued glories of the sapient VARUNA and MITRA.

5. Like women who have no brethren, going (about from their own to their father's house), women adverse to their lords going astray, so the wicked, false (in thought), false (in speech), they give birth to this deep abyss (of hell).

6. Purifier, AGNI, bestow on me, not neglecting thy worship, this acceptable and vast (wealth), like a heavy load on a feeble (bearer), together with invigorating food; (wealth), secure, abundant, tangible, and consisting of the seven elements.

7. May our (self)-purifying praise, suited to his glory, and accompanied by worship, quickly attain to that

omniform (VAISHWANARA) whose swift-ascending brilliant (orb) is stationed on the east of the earth, to mount, like the sun, above the immoveable heaven.

8. What objection (can be offered) to this my assertion, that they affirm that the milk of the kine, which (the milkers) obtain like water, is placed in concealment (by VAISHWANARA), and cherishes the excellent and valued expanse of the wide earth.

9. I recognize this adorable assemblage of the great (deities), which from of old the milk-shedding cow affects, shining above the region of water, (the firmament), in secret; swift gliding, swift moving.

10. Then, radiant in association with the parents, (heaven and earth), he is awakened (to drink) the agreeable secretion of the cow, and the tongue of the assiduous (performer of holy rites), the resplendent showerer (of benefits), approaching the excellent station of the maternal (cow), seeks to drink the milk.

11. Interrogated with respect, I declare the truth, that this (wealth is acquired), JATAVEDAS, by the praise of thee: thou rulest over it, (over) all that (it may be), the wealth that is in heaven or on earth.

12. What is the value of this (wealth) to us? what is its advantage? inform us, JATAVEDAS, for thou knowest; (tell us) what is the best (course) for us on this secret path, so that we may follow unreproached the direct road.

13. What is the limit, what are the objects, which is the desirable (end) to which we rush like swift (chargers) to the battle? when for us will the divine dawns, the brides of the immortal (sun), overspread (the world) with light.

14. (Men are) not satisfied by unproductive, frivolous, inconclusive, scanty speech; then what, AGNI, do they here say to thee? devoid of the implements (of worship), let them suffer from distress.

15. For the prosperity of this (institutor of the rite), the host (of the flames) of the kindled (AGNI), the showerer (of benefits), the giver of dwellings, has blazed in the hall (of sacrifice); clothed in radiance, beautiful in semblance, and glorified by many, he shines like a man with opulence.

IV. 1. 6.

The deity is AGNI, the *Rishi* and metre as before.

1. AGNI, ministrant of the sacrifice, do thou who art entitled to worship, be above us in this offering to the gods; for thou prevailest over all that is desirable; thou inspirest the praise of the worshipper.

2. The unperplexed, the sagacious, exhilarating AGNI, the ministrant priest, has been placed amongst men for (the celebration of) sacrifices: like the sun, he spreads light above, and props the smoke above the sky like a pillar.

3. The ladle filled (with butter) is prepared: prompt (in act), opulent (with the oblation), the multiplying (priest), conducting (the worship) of the gods, circumambulates (the fire): the newly-trimmed post is set up, the impending shining axe falls upon the victims.

4. When the sacred grass is strewn and the fire is kindled, the *Adhwaryu* rises, propitiating (the gods), and AGNI, the offerer of the oblation, ancient and multiplying (the offering), thrice circumambulates (the victim) like a keeper of cattle.

5. AGNI, the sacrificer, the exhilarator, the sweet-spoken, the object of sacrifice, moving measuredly, circumambulates (the victim) of his own (accord); the bright (rays) of him (fed) with (sacrificial) food, spread around: all the regions are alarmed when he blazes.

6. Bright-shining AGNI, beautiful and auspicious is the semblance of thee, who art terrible and wide-spreading, for (the nights) hide not thy splendour with darkness, nor do the malignant (spirits) inflict any injury on thy person.

7. Of whom, progenitor (of mankind), the benevolence is never checked; whose parents need not urge him to exertion; so that the well-satisfied, purifying AGNI shines like a friend amongst men, the descendants of MANU.

8. AGNI, whom the twice five sisters dwelling amongst men, the descendants of MANU, have engendered, like females, (awaking) him at dawn, feeding on oblations, brilliant, of goodly aspect, and sharp as an axe.

9. Thy horses, AGNI, breathing foam, red-coloured, straight-going, well-paced, bright-shining, vigorous, well-membered, and of graceful form, are summoned to the worship of the gods.

10. Those, thy rays, AGNI, triumphant, wide-spreading, radiant, adorable, go like hawk-faced horses (to their goal), loud-sounding like the company of the *Marúts*.

11. Well-kindled AGNI, for thee the prayer has been composed: may (the priest) propitiate (thee) by (his) praise: the (sacrificer) offers worship: bestow upon us manifold (wealth): desiring (riches), men sit down adoring AGNI, the invoker of the gods, the glorifier of mankind.

IV. 1. 7.

The deity and *Rishi* as before: the metre of the first stanza is *Jagati*, of the five following *Anushtubh*, and of the rest *Trishtubh*.

1. This invoker of the gods and minister of frequent worship, who is to be glorified at sacrifices, has been placed first (of the gods) by the performers of the rite: the AGNI whom APNAVANA and other *Bhrigus* lighted in the woods for the sake of all men, marvellous (in his acts), and sovereign (over all).

2. When, AGNI, is the light of thee, bright-shining, to be manifested; for therefore have mortals accepted thee as to be worshipped amongst mankind.

3. Contemplating thee in every dwelling, truthful, intelligent, (brilliant with sparks) like the sky with stars, the perfecter of all sacrifices.

4. Men have brought, for the sake of all people, the swift messenger of the worshipper (to the gods), who (rules) over all mankind, the manifester, the resplendent.

5. They (the worshippers) have seated him in his due order, the invoker (of the gods), the intelligent, the agreeable, the purifyingly-radiant, the performer of frequent sacrifice, (brilliant) with seven flames.

6. Him, abiding in the maternal (waters) and in the woods, loved, yet unapproached, wonderful, hidden in a cave, endowed with knowledge, seeking (oblations) from any quarter.

7. Whom, when they desist from slumber, the devout propitiate in the abode of water at every sacrifice: the mighty AGNI, to whom oblations are to be offered with reverence, who, truthful always, accepts the sacrifice.

8. Thou who art all-knowing understandest the functions of a messenger (of the gods) at the sacrifice: well informed of both heaven and earth, and the intermediate (firmament), and a most intelligent, ancient, and amplifying envoy, thou goest up the ascents of heaven.

9. Dark is the path of thee who art bright; the light is before thee; thy moving radiance is the chief of (all luminous) bodies: when the present (worshippers) take up the germ (in the sticks of attrition) thou art speedily generated, and becomest indeed the messenger (of the sacrifice).

10. The light of the speedily-generated is visible, and when the wind fans the flame, he (AGNI) spreads his blazing tongue amongst the trees, and with his (glowing) teeth consumes the standing (fuel his) food.

11. When quickly, with rapid (radiance), he has carried off his food, the mighty AGNI makes (himself) the fleet messenger (of the worshipper); consuming (the fuel), he allies himself with the force of the wind, and as (a horseman) urges his fast steed, so the rapid-going AGNI invigorates and urges (his flames).

IV. 1. 8.

The deity and *Rishi* as before, the metre is *Gayatri*.

1. I propitiate thee with praise, the messenger (of the gods), the omniscient, the bearer of oblations, the immortal, the chief sacrificer.

2. The mighty one knows how to bestow the (desired) wealth (upon the worshipper): he knows the ascents of heaven: may he bring the gods hither.

3. He, the divine (AGNI), knows how the gods are to be reverenced: to the sincere (worshipper) in his dwelling he gives the wealth that is desired.

4. He is the invoker (of the gods), comprehending the deity of (their) messenger; and, knowing the ascent of the sky, he travels between earth and heaven.

5. May we be they who propitiate AGNI with gifts of oblations, and who, cherishing him, feed him with fuel.

6. They are renowned for riches and for progeny, who, venerating AGNI, offer him oblations.

7. May riches, envied by many, devolve upon us day by day, and (abundant) food await us.

8. May the wise AGNI entirely obviate by his power the removable (ills) of men the descendants of MANU.

IV. 1. 9.

The deity, *Rishi*, and metre as before.

1. AGNI, make us happy, for thou art mighty, (thou) who comest to this devout man to sit down on the sacred grass.

2. May that AGNI, who is difficult to overcome, who is immortal, who is pre-eminent among men the descendants of MANU, become the messenger of all the gods.

3. He is conveyed into the sacrificial hall as the *Hotri* to be adored at sacrifices, or as the *Potri* he sits down (on the sacred grass).

4. AGNI may be the officiating priest at the sacrifice, or the master of the house in the sacrificial chamber, or he sits down as the *Brahman*.

5. Thou, who art the director (of the ceremonial), acceptest the oblations of devoutly-worshipping men the descendants of MANU.

6. Thou art willing (to fulfil) the office of messenger for the mortal whose oblations at the sacrifice thou art pleased to convey.

7. Be pleased by our sacrifice; (be pleased) ANGIRAS, by our offering; hear our invocation.

8. May thy inviolable car, whereby thou defendest the donors of oblations, be everywhere around us.

IV. 1. 10.

The deity and *Rishi* as before, the metre is *Padapaṅkti*.

1. We celebrate thee to-day, AGNI, who art like a horse (in conveying our burdens) with thy praises, conveying (our wishes to the gods), and (who art) like a benefactor, propitious and affectionate.

2. Be now the conveyer, AGNI, of our auspicious, powerful, efficacious, truthful, and great sacrifice.

3. AGNI, who like the sun art light, propitiated by these our hymns, come to our presence with all thy hosts (of radiance).

4. Glorifying thee, AGNI, to-day, with these our praises, may we offer thee (oblations): thy (flames), bright as those of the sun, roar aloud.

5. Thy lovely radiance, AGNI, whether by day or by night, shines upon (all objects) like an ornament (to give them) beauty.

6. Giver of sustenance, (AGNI), thy favour is free from fault, like clarified butter: thy pure and golden lustre shines like an ornament.

7. Truthful AGNI, verily thou removest from the mortal who institutes (thy) worship, whatever sin has been committed (by him) of old.

8. May our friendly and fraternal attentions to you deities prove fortunate; for such (attentions shewn) in every sacrifice (form) our security in the sphere (of the gods).

ANUVAKA II.

IV. 2. 1.

The deity and *Rishi* as before, the metre is *Trishtubh*.

1. Powerful AGNI, thy auspicious radiance shines upon the proximity of the sun (by day); thy bright and visible (lustre) is conspicuous by night, as the bland and pleasing food (of sacrifice, the oblation) becomes manifest in thy form.

2. AGNI, who art engendered repeatedly, and glorified by sacrifice, set open heaven to him who offers thee adoration: resplendent (AGNI), bestow upon us that ample and acceptable (wealth), which, radiant (deity), thou with all the gods, hast given (to other worshippers).

3. The offerings (to the gods) are engendered, AGNI, of thee; from thee (proceed) praises; from thee effective prayers; from thee come a vigorous frame and wealth to the man who worships with sincerity and offers oblations.

4. From thee, who art vigorous, the conveyer of oblations, the vast, the granter of what is desired, is born (a son) of real strength; from thee comes wealth approved of by the gods, the source of happiness; from thee, AGNI, (is obtained) a swift unarrested horse.

5. Immortal AGNI, devout mortals worship with holy rites thee the first deity (of the gods), whose tongue exhilarates (them), the dissipator of sin, the humiliator (of the demons), the lord of the mansion, the unperplexed.

6. AGNI, son of strength, since thou protectest (thy worshippers), far (remove) from us all iniquity; far (remove from us) sin; far (from us) all evil thoughts; for prosperous is he of whom thou, who art radiant by night, promotest the well-being.

IV. 2. 2.

Deity, *Rishi*, and metre as before.

1. May he who with uplifted ladle kindles thee, and thrice every day presents to thee the (sacrificial) food, knowing thy glory, JATAVEDAS, to be invigorated by the act, surpass (all others) in riches.

2. He who, labouring diligently, brings thee fuel, honouring, AGNI, thy great glory; he who kindles thee in the evening and at dawn; he, prosperous and destroying his enemies, acquires riches.

3. AGNI is the possessor of great strength, of excellent food, of riches, the youngest (of the gods); abounding in sustenance, he gives to the mortal who worships him precious (wealth) according to (his devotion).

4. If, youngest (of the gods), with the inconsiderateness common to men, we have ever committed any offence against thee, make us free from the defects of earth; efface entirely, AGNI, our offences.

5. Let not us, AGNI, who are thy friends, ever suffer harm from any great or comprehensive offence against

either gods or men: bestow forgiveness upon our sons and grandsons, the reward of what has been well done.

6. Adorable *Vasus*, in like manner as you have liberated the cow bound by the foot, so set us free entirely from sin; and may our existence, AGNI, be prolonged.

IV. 2. 3.

The deity, *Ríshi*, and metre as before; or the deities may be considered as those specified or alluded to in each stanza.

1. Favourably-minded, AGNI has manifested (his might) in regard to the wealth-bestowing procession of the resplendent dawns: proceed, ASHWINS, to the dwelling of the pious (worshipper): the divine sun rises with splendour.

2. The divine SAVITRI diffuses his light on high, dispersing the dew, and like a vigorous (bull) ardent for the cow: then VARUNA, and MITRA, and other (divinities), hasten to (fulfil) their offices when they elevate the sun in the sky.

3. Seven great coursers convey that sun, whom the (deities), occupants of enduring mansions, and not heedless (of their offices), have formed for the driving away of darkness, (and who is) the animator of the whole world.

4. Divine (sun), thou proceedest with most powerful (horses), spreading thy web (of rays), and cutting down the black abode (of night): the tremulous rays of the sun throw off the darkness which is spread like a skin over the firmament.

5. This sun, not far removed, and unobstructed, whether (looking) downwards or looking upwards, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky?

IV. 2. 4.

The deity or deities, the *Rishi*, and metre as before.

1. The resplendent AGNI, by whom all is known, has manifested (his might) in regard to the dawns radiant with lustre: far-going NASATYAS, come with your car to this our sacrifice.

2. The divine SAVITRI displays his banner on high, diffusing light through all worlds: contemplating (all things), the sun has filled heaven and earth and the firmament with his rays.

3. The great and intelligent dawn, variegated with (many-coloured) rays of purple tint, bringing opulence, has come with (her) lustre: the divine USHAS, arousing (the sleepers), proceeds with her well-harnessed car (to distribute) felicity.

4. May those robust and active horses bring you, (ASHWINS), hither at the breaking of the dawn, and may these *Soma* juices prepared, showerers (of benefits), for your drinking, exhilarate you at this (our sacrifice).

5. This sun, not far removed and unobstructed, whether looking downwards or looking upwards, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky.

IV. 2. 5.

The deity of the first six stanzas is AGNI; of the two next SOMAKA; of the two last the ASHWINS; the *Rishi* is VAMADEVA, the metre *Gayatri*.

1. AGNI, the invoker (of the gods), like a horse (that bears a burden), is brought to our sacrifice; a deity adorable amongst deities.

2. AGNI, thrice (a day), comes to our sacrifice like a charioteer, bearing the sacrificial food to the gods.

3. The sage, AGNI, the lord of food, has encompassed the oblation, giving precious things to the donor.

4. Radiant is this AGNI, the subduer of foes, who is kindled on the (altar) of the east as (he was kindled) for SRINJAYA, the son of DEVAVATA.

5. May the mortal who is strenuous (in worship) acquire authority over this AGNI, the sharp-rayed, the showerer (of benefits).

6. They diligently worship him daily who is like a horse (to convey oblations), who is liberal and resplendent as the son of heaven, (the sun).

7. When the prince, the son of SAHADEVA, promised (to present) me with two horses, I withdrew not when called before him.

8. But immediately accepted those two excellent and well-trained horses from the prince, the son of SAHADEVA.

9. Divine ASHWINS, may this prince, SOMAKA, the son of SAHADEVA, your (worshipper), enjoy long life.

10. Divine ASHWINS, do you two make the prince, the son of SAHADEVA, long-lived.

IV. 2. 6.

The deity is INDRA; the *Rishi* as before; the metre is *Trishṭubh*.

1. May the truthful MAGHAVAN, the accepter of the spiritless *Soma*, come to us: may his horses hasten to us: to him we offer this sacrifice, the very potent beverage: may he grant the fulfilment of our desires.

2. Hero, INDRA, set us free to-day to give thee exhilaration at this sacrifice, as (they let loose a horse) at the end of the road: may the worshipper, like USHANAS, repeat an acceptable prayer to thee, the knower (of all things), the destroyer of the *Asuras*.

3. Like a sage (knowing) what is hidden, and fulfilling sacred rites, so the showerer (of benefits), quaffing copiously the effused (libation), exults (in the draught), and this generates the seven efficient (rays) from heaven, which, being glorified, have made (manifest) the objects of (human) perception by day.

4. When the vast luminous heaven manifested by the rays (of light) is displayed, then are (the deities) resplendent according to (their heavenly) abode: the chief of leaders, (INDRA), in his approach has scattered the thick glooms so that men may see.

5. INDRA, the accepter of the stale *Soma*, sustains infinite greatness, and has filled both heaven and earth by his magnitude: therefore has the vastness of him who has surpassed all the regions, exceeded (the world).

6. Knowing all things profitable for men, SHAKRA has, with his willing friends (the MARUTS), sent forth the waters, for they, with (loud) shouts, divided the clouds, and, desiring (to fulfil) their office, set open the pasturage of the cows (of the *Angirasas*).

7. Thy protecting thunderbolt has slain VRITRA, obstructing the (issue of the waters), the conscious earth (co-operating) with (thee): valiant hero, preserver (of the regions), send down by thy strength the waters of the firmament.

8. Invoked of many, when thou hadst divided the cloud for (the escape of) the waters, *Sarama* appeared before thee; and thou, the bringer of abundant food, hast shewn us favour, dividing the clouds and glorified by the *Angirasas*.

9. MAGHAVAN, who art honoured by men, thou hast repaired to the presence of the sage for (the sake of) bestowing (upon him) wealth, and when soliciting (thee) in his need (for aid): defending (him) with thy protection, the guileful, impious *Dasyu* has been destroyed in the contest for the spoil.

10. With a mind resolved on killing the *Dasyu*, thou camest (to his dwelling), and KUTSA was eager for thy friendship: now have you two alighted in his (INDRA'S) habitation, and, being entirely similar in form, the truthful woman has been perplexed (to discriminate between you).

11. Thou goest with KUTSA in the same chariot, determined to defend him; (thou who art) the tormentor (of foes), the lord of horses (of the speed) of the wind: on the same day wherein, yoking (to the car) the straight-going steeds, as if to receive food, the sage (KUTSA) has been enabled to cross over (the sea) of calamity.

12. For KUTSA, thou hast slain the unhappy SHUSHNA, and, in the forepart of the day, attended by thousands, (thou hast slain) KUYAVA with the thunderbolt: thou hast swiftly destroyed the *Dasyus*, and thou hast cut them to pieces in the battle, with the wheel (of the chariot of) the sun.

13. Thou hast subjugated PIPRU and the mighty MRIGAYA for the sake of RIJISHWAN, the son of VIDATHIN;

thou hast slain the fifty thousand KRISHNAS; and, as old age (destroys) life, thou hast demolished the cities (of SHAMBARA).

14. While having (thy) person in the proximity of the sun, thy form becomes redolent of ambrosia, and thou art like the cervine elephant, consuming the strength (of the strong), and art like a terrible lion when wielding thy weapons.

15. Relying (upon INDRA) for protection, and desirous of riches, (pious men) repair to him soliciting his presence in the sacrifice, as if in the battle; asking for food, celebrating his praise with hymns, for he is the refuge (of his worshippers), and resembles the grateful and lovely (goddess) of nutrition.

16. Let us invoke that gracious INDRA who has made so many things good for man; who, bestowing enviable opulence, quickly brings acceptable food to a worshipper like me.

17. Hero, INDRA, when in any conflict of men the sharp thunderbolt falls in the midst (of them), and when, lord, there is a terrible battle, then the defender of our persons is made known.

18. Be thou the protector of the pious acts of VAMADEVA; be thou in battle an unfailing friend: we come to thee, eminent in wisdom; mayest thou be ever benignant to thy praiser.

19. In every battle, MAGHAVAN, may we, along with those men who trust in thee and offer rich gifts, like those who are resplendent with riches, triumphing over their foes, glorify thee many nights and years.

20. Therefore we offer to the vigorous INDRA, the showerer (of benefits), holy adoration, that he may never withdraw his friendly (actions) from us, and that he may be our powerful protector, the defender of (our) persons, as the *Bhrigus* (fabricate) a car (for use).

21. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): Lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever delighted in (thy) praise.

IV. 2. 7.

The deity and *Rishi* as before; the metre is also the same, except in the fifteenth verse, in which it is *Virat*.

1. Thou, INDRA, art mighty; the vast earth confesses to thee (thy) strength, as doth the heaven: thou hast slain VRITRA by thy vigour, thou hast set free the rivers arrested by AHI.

2. At the birth of thee who art resplendent, trembled the heaven (and) trembled the earth through fear of thy wrath; the mighty clouds were confined; they destroyed (the distress of drought), spreading the waters over the dry places.

3. The subduer of foes, manifesting his energy and hurling his thunderbolt, shattered the mountain by his strength: he slew VRITRA with the thunderbolt, exulting, and the waters whose obstructor was destroyed rushed forth with rapidity.

4. Heaven, thy progenitor, conceived (I have obtained) a worthy son; the maker of INDRA was the accomplisher

of a most excellent work: he who begot the adorable (INDRA), armed with the thunderbolt, irremovable from his station, and endowed with greatness.

5. All men, praising the munificence of the divine MAGHAVAN, verily glorify him who alone casts down many, INDRA, the king of men, the adored of many.

6. Truly are all libations his; the inebriating draughts are truly most exhilarating to the mighty INDRA: truly art thou the lord of wealth, of (all sorts of) treasures: thou, INDRA, supportest all people by the gift (of riches).

7. (We praise) the slayer of many foes, the courageous, the discomfiter (of enemies), the great, the unbounded, the showerer (of benefits), the wielder of the bright thunderbolt, him who is the destroyer of VRITRA, the bestower of food, the giver of wealth, MAGHAVAN the possessor of riches.

9. This MAGHAVAN, who destroys assembled hosts, is he who is renowned as chief in battles: he brings the food which he bestows (upon the worshipper): may we be held dear in his friendship.

10. This (INDRA), is renowned, whether conquering or slaying (his foes), or whether in conflict he recovers the cattle: when INDRA truly entertains anger, all that is stationary or moveable is in fear of him.

11. INDRA, the lord of opulence, who has overcome many (enemies), has completely won (their) cattle, (their) gold, (their) horses: chief leader by his energies, praised by these his worshippers, he is the distributor of riches, the bestower of wealth.

12. Some portion (of his strength) INDRA derives from his mother, some portion from his father: he who, though his progenitor, has begotten (the world), and animates its vigour repeatedly, as the wind is driven by thundering clouds.

13. Thou art the MAGHAVAN who makes one man destitute, another prosperous, who (scatters from his worshipper) the accumulated dust (of sin), the destroyer (of foes), like the heaven with the thunderbolt. MAGHAVAN conducts his worshipper to wealth.

14. He has hurled the wheel (of the chariot) of the sun, and has stopped ETASA going forth to (battle): the dark undulating cloud bedews him, (staying) at the root of radiance in the regions of its waters;

15. As the sacrificer (pours the oblation) at night upon the fire.

16. May we (who are) wishing for cattle, for horses, for food, for wives, through his friendship induce INDRA, the showerer (of benefits), the giver of wives, the unwearied granter of protection, to come down, as a bucket (is lowered) into a well.

17. Be our preserver, thou who art looking (benevolently upon) all; a kinsman (to us); a supervisor (of all things), a bestower of felicity on those who are worthy (to offer) libations; a friend, a protector, a defender in the highest degree amongst defenders, a creator: (be thou, who bestowest) the world of heaven upon him who desires it, the giver to us of food.

18. Regard thyself as a protector of those who desire thy friendship; be a friend deserving of commendation:

grant. INDRA, food to him who praises (thee): suffering difficulties, we make our supplications to thee, worshipping thee with these holy rites.

19. When INDRA, the possessor of opulence, is glorified, he singly destroys many unyielding foes: the worshipper is dear to him (who relies) on his protection, and neither gods nor men molest him.

20. The many-voiced INDRA, the possessor of opulence, the supporter of men, the irresistible, bestows upon us, when praised by us, assured (rewards): thou, (INDRA), art the king of men: grant to us abundantly that great fame which (is due) to (thy) worshipper.

21. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

IV. 2. 8.

INDRA, ADITI, and VAMADEVA are both the deities and *Rishis* of the *Sukta*, as it consists of a dialogue amongst them: the metre is *Trishtubh*.

1. INDRA speaks.] This is the old and recognized path by which all the gods are born; so, when full-grown, let him be born in the same manner; let him not cause the loss of this his mother.

2. VAMADEVA speaks.] Let me not come forth by this path, for it is difficult (of issue): let me come forth obliquely from the side: many acts unperformed by others are to be accomplished by me: let me contend (in war) with one (enemy), in controversy with one opponent.

3. He (INDRA) has asserted (that it will) cause the death of my mother: let me not proceed by the usual way, but proceed quickly, according (to my will): in the dwelling of TWASHTRI INDRA drank the costly *Soma* from the vessels of the offerers.

4. ADITI speaks.] What irregular act has he committed whom (I, his mother,) bore for a thousand months and for many years? there is no analogy between him and those who have been or will be born.

5. Deeming it disreputable (that he should be brought forth) in secret, his mother endowed (INDRA) with (extraordinary) vigour: therefore, as soon as born he sprung up of his own accord, invested with splendour, and filled both heaven and earth.

6. These (rivers) flew murmuring as if, being filled with water, they were uttering sounds (of joy): ask them what is this they say; what is the encompassing cloud that the waters break through?

7. What do the sacred expiatory streams declare to me? the waters receive the reproach of INDRA: my son has slain VRITRA with the mighty thunderbolt: he has set those rivers free.

8. VAMADEVA speaks.] Exulting, the youthful mother brought thee forth: exulting, KUSHAVA swallowed thee: exulting, the waters gave delight to the infant: INDRA, exulting, rose up by his strength.

9. VYANSA, exulting and striking (hard blows), smote thee, MAGHAVAN, upon the jaw; whereupon, being so smitten, thou provedst the stronger, and didst crush the head of the slave with the thunderbolt.

10. As a heifer bears a calf, his mother, (ADITI), bore INDRA, mature (in years), strong, irresistible, vigorous, energetic, invincible, (destined) to follow his own course, heedful of his person.

11. His mother inquired of the mighty INDRA, have these deities deserted thee, my son? then INDRA said, VISHNU, my friend, (if thou) purpose slaying VRITRA, exert thy greatest prowess.

12. Who has made thy mother a widow? who has sought to slay the sleeping and the waking? what deity has been more gracious than thou, since thou hast slain the father, having seized him by the foot?

13. In extreme destitution I have cooked the entrails of a dog: I have not found a comforter among the gods: I have beheld my wife disrespected: then the falcon, (INDRA), has brought to me sweet water.

IV. 2. 9.

The deity is INDRA; the *Rishi* VAMADEVA; the metre *Trishtubh*.

1. INDRA, wielder of the thunderbolt, all the protecting deities who are reverently invoked, and both the heaven and the earth, glorify thee who art verily one alone, mighty, vast, and pleasing of aspect, for the destruction of VRITRA.

2. As elders (send forth their young), so the gods have sent thee (against VRITRA): thence thou becamest, INDRA who art the abode of truth, the sovereign of the world: thou hast slain the slumbering AHI for (the release of) the water, and hast marked out (the channels of) the all delighting rivers.

3. On the day of full moon thou hast slain with the thunderbolt the insatiable, unnerved, ignorant, un-apprehending, slumbering AHI, obstructing the gliding-downward-flowing (streams).

4. INDRA, by his strength, has agitated the exhausted firmament, as wind, by its violent (gusts, agitates) the water: exulting in his strength, he has divided the solid (clouds), and has shattered the peaks of the mountains.

5. The MARUTS have hastened to thee like mothers to their young: like chariots they have rushed in along (with thee); thou, INDRA, hast satisfied the flowing streams; thou hast shattered the clouds: thou hast set free the obstructed rivers.

6. Thou hast made the vast, all-cherishing, and exuberant earth, delighted with (abundant) food, and tremulous water, for (the sake of) TURVITI and VAYYA: thou hast made the rivers easy to be crossed.

7. INDRA has filled the youthful rivers, the parents of plenty, the corroders (of their banks), like armies destructive (of their foes): he has inundated the dry lands, and (satisfied) the thirsty travellers: he has milked the barren cows whom the *Asuras* had become the lords of.

8. Having slain VRITRA, he has liberated many mornings and years (that had been) swallowed up by darkness, and has set the rivers free: INDRA has released the imprisoned rivers, encompassed (by the cloud), to flow upon the earth.

9. Lord of horses, thou hast brought the son of AGRU from his dwelling, where he was being devoured by the ants: when extricated, although blind, he distinguished

the serpent; and when he came forth the joints that had been sundered in the ant-hill were restrung.

10. The sage, (VAMADEVA), knowing, royal INDRA, the ancient deeds of thee who art all-wise, has proclaimed the actions, such as thou hast performed them, generative of rain, self-evolved, and beneficial to man.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

IV. 2. 10.

The deity, *Rishi*, and metre as before.

1. May the illustrious INDRA, the granter of desires, come to us, whether from afar or nigh, for our protection: he who is the lord of men, armed with the thunderbolt, overcoming his foes in conflict and in combats, (attended) by the most illustrious (MARUTS).

2. May INDRA, looking down upon us, come with his steeds to our presence for our protection and enrichment: may the mighty thunderer, the possessor of wealth, (aiding us) in battle, be present at this our sacrifice.

3. Thou, INDRA, placing us before thee, shalt receive this sacrifice, our holy offering; and as the huntsman (kills his game), may we, thy worshippers, holder of the thunderbolt, for the acquirement of riches through thee, be victorious in battle.

4. INDRA, the giver of food, be near to us, favourably disposed; and, anxious for our (good), drink of the effused,

prepared, exhilarating *Soma*, and be pleased by the (sacrificial) food (offered) with the noon-day hymn.

5. Like a man boasting of his wife, I glorify that INDRA who is invoked of many, who is hymned by recent sages, (who is) like a tree with ripe fruit, like a victorious (warrior), skilful in arms.

6. He who is vast and self-sustained like a mountain, the radiant and formidable INDRA, born of old for the destruction (of the foes of the gods), the wielder of the ancient thunderbolt, charged with splendour, like a jar (filled) with water.

7. Of whom there is no opposer by (reason of) his birth, nor any destroyer of the wealth that accomplishes (pious works): powerful and resplendent (INDRA), the invoked of many, do thou who art the showerer (of benefits) bestow upon us riches.

8. Thou rulest over the riches and the dwellings of men; thou art the rescuer of the herd of cattle; thou art the giver of instruction, the smiter in battles, and the distributor of great heaps of riches.

9. By what wisdom is he who is most wise renowned? by that wherewith the mighty INDRA repeatedly does (great things): he is the especial effacer of the manifold sin of the worshipper, and bestows wealth upon his adorer.

10. Harm us not, but cherish us, INDRA: bestow upon us that abundant wealth which it is thine to give to the donor (of the oblation): praising thee, we celebrate thee at this sacred rite, which is new and excellent, and (at which the oblation) is proper to be presented.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever delighted in (thy) praise.

IV. 2. 11.

The deity, *Rishi*, and metre as before.

1. May INDRA come to us for our protection, and being praised (by us), may the mighty hero be exhilarated along with (us) at this rite; he whose energies are many: may he, like the radiant sun, recruit his own overpowering vigour.

2. Glorify the powerful leaders of that renowned and opulent (INDRA), whose victorious and protecting energy rules over men, like a universal sovereign entitled to veneration.

3. May INDRA, accompanied by the MARUTS, come quickly for our protection, from the heaven, from the earth, from the firmament, or from the waters; from the sphere of the sun, from (any) distant region, from the abode of the rains.

4. We glorify, in solemn rites, this INDRA who rules over substantial, abundant riches: who by his prowess is victor over (hostile) hosts; who by his munificence brings excellent (wealth) to the presence (of his worshippers).

5. Let the invoking priest bring to our dwellings that (INDRA) who, firmly fixing the (world), returns food for (sacrificial food), and (utters) a voice enjoining (men) to

worship: he who is to be propitiated by praises, who is adored by many.

6. When the repeaters of (his) commendations, abiding in the dwelling of the worshipper, approach INDRA with praise, may he who is our (great) sustainer in conflicts, whose wrath is difficult to be (appeased), become the ministering priest of the master of the house.

7. True it is that this might of the son of the protector of the world, the showerer (of benefits), affects for his advantage the offerer of praise: it (prevails) in the secret (thoughts) of the worshipper, and in his dwelling, for (the accomplishment of his) pious acts, (the attainment of his) desires, and his delight.

8. Inasmuch as he has opened the doors of the cloud, and has supplied the rapid courses of the waters with (additional) torrents, so when the pious have recourse to INDRA for food, he finds (it) in the haunt of the *Gaura* and *Gavaya*.

9. Thy auspicious hands, INDRA, are the doers of good deeds: thy two hands, INDRA, are the extenders of wealth to him who praises thee: what, INDRA, is this delay? why dost thou not exhilarate us? why art thou not delighted to make us gifts?

10. Thus (glorified), INDRA, who is faithful (to his word), the lord of wealth, the slayer of VRITRA, bestows riches on man; so thou, the praised of many, give us riches for our pious acts, that I may eat of thy divine food.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled

with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever delighted in (thy) praise.

ANUVAKA III.

IV. 3. 1.

The deity, *Rishi*, and metre as before.

1. Since the great and mighty INDRA is propitiated by our (oblations), since he desires (them) from us, may he, the possessor of opulence, who comes wielding the thunderbolt by his strength, accept the (sacrificial) food, the hymn, the *Soma* libation, and the prayers.

2. The showerer (of benefits), casting with his hands the quadrangular bolt that causes rain, fierce, the chief of leaders, the achiever of (glorious) acts, is desirous of the prosperity of the investing *Parushni* (river), whose (bordering) districts he has frequented through regard.

3. Who divine, most divine, as soon as born (was endowed) with abundant viands, and great energies, holding in his arms the willing thunderbolt, and causing by his strength (both) heaven and earth to tremble.

4. All the high places, and the many low places, the heaven and the earth, trembled (through fear) of the mighty (INDRA) at his birth: the strong (INDRA) cherishes the parents of the moving (sun), and the winds, like men, make a noise in their peregrination.

5. Of these, INDRA, who art mighty, great are the deeds, and to be proclaimed at all sacrifices, inasmuch as, high-minded hero, thou, sustaining (the world), hast by thy strength slain AHI with the resistless thunderbolt.

6. Most powerful INDRA, all these, thy exploits, are verily true: (through fear of thee), the showerer (of benefits), the cows shed (milk) from their udders: then, benevolent-minded (INDRA), the rivers, fearing thee, flow with rapidity.

7. Then, INDRA, lord of horses, the divine sister (rivers) praise (thee) for thy protection when thou didst set them free to flow, after having been impeded (by VRITRA) through a long confinement.

8. The exhilarating *Soma* juice has been expressed: now may the current flow to thee, and may the expiatory power of the illustrious utterer of praise be directed towards us, as the quick rider holds firmly the reins of the steed.

9. Enduring INDRA, bestow upon us energies, excellent, superior, powerful: bring under subjection to us enemies deserving of death: demolish the weapon of the malevolent man.

10. Hear our praises, INDRA, and bestow upon us many kinds of food: fulfil all our desires, and know thyself, MAGHAVAN, to be to us the donor of cattle.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in (thy) praise.

IV. 3. 2.

The deity, *Rishi* and metre as before; or the deity of the third, ninth, and tenth verses may be *Rita*.

1. In what manner may (any one) extol the mighty INDRA? at the sacrifice of what worshipper may he, propitiated, be present, drinking the sacrificial *Soma* beverage, desirous of the (sacred) food, and pleased (by the oblation)? the mighty INDRA is borne (to the rite) for the purpose of bestowing brilliant wealth.

2. What hero has enjoyed his fellowship (in battle)? who has been a sharer in his benevolent thoughts? when does any one appreciate his wonderful bounty? when is he (present) for the promotion of the prosperity of the man who glorifies and worships him?

3. How is it that INDRA hears (the worshipper) who invokes him? and, hearing, how does he know his necessities? what are his gifts of old; why have they termed him the fulfiller (of the desires) of him who offers praise?

4. How does he who glorifies INDRA, and is diligent in his worship, although encountering opposition, obtain from him wealth? may the divine INDRA be the appreciator of my praises, when accepting the sacrificial food he is propitiated towards me.

5. When, in what manner, at the dawning of this morning, has the divine INDRA accepted the friendship of a mortal? when, and in what manner, (is) his friendship (manifested) to the friends who have spread out the desirable and suitable (offering) before him?

6. May we in any manner proclaim thy friendship for thy friends? when may (we make known) thy fraternal

regard? the efforts of the well-looking INDRA are for the happiness of all: the wonderful form of the moving (INDRA) is, like the sun, ever wished for.

7. Resolving to kill the oppressing, malevolent (*Rakshasi*), not acknowledging INDRA, he sharpened his sharp weapons for (her) destruction, and the fierce (INDRA), the canceller of debts, has kept afar the unknown dawns in which the debts (are to be paid).

8. Many are the waters of *Rita*: the adoration of *Rita* destroys iniquities; the intelligent and brilliant praise of *Rita* has opened the deaf (ears) of man.

9. Many are the stable, sustaining, delightful forms of the embodied *Rita*: by *Rita* are (the pious) expectant of food; by *Rita* have the kine entered into the sacrifice.

10. The (worshipper) subjecting *Rita* (to his will) verily enjoys *Rita*: the strength of *Rita* is (developed) with speed, and is desirous of (possessing) water: to *Rita* belong the wide and profound heaven and earth: supreme milch kine, they yield their milk to *Rita*.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water); lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

IV. 3. 3.

The deity, *Rishi*, and metre as before.

1. What suitable praise may bring the son of strength, INDRA, before us, to give us wealth: the hero, the lord of

cattle, is the donor, oh man, of the wealth of his adversaries to him who glorifies him.

2. He, INDRA, is to be invoked for the destruction of VRITRA; he, the deservedly praised, is to be worshipped; the real donor of wealth, he, MAGHAVAN, gives wealth, (acquired) in battle, to the mortal who offers him prayer and libations.

3. Men verily call upon him in battle; the (devout) inflicters of austerity upon their persons constitute him their preserver; when both (the worshipper and the priest) approach together the bountiful INDRA, men (succeed) in (obtaining) the gift of sons and grandsons.

4. Powerful INDRA, men variously dispersed, come mutually together to celebrate sacred rites for the sake of obtaining rain; when men who are combatants assemble in battle, there are some of them who rely upon INDRA.

5. Thereupon some verily worship the powerful (INDRA); thereupon one man prepares the buttered cake that he may offer it to (INDRA); thereupon the offerer of the *Soma* he distinguishes from him who presents no libation; thereupon some one rejoices to worship the showerer (of benefits).

6. INDRA bestows wealth upon him who offers a libation to him, desiring it, though in another sphere; and, with an humble mind, makes him who is devoted to him his friend in combats.

7. INDRA accepting graciously the praises of his devoted (worshipper), who to-day pours out the libation to him, who toasts the buttered cakes, or fries the barley for INDRA, exercises towards him the power that grants his desires.

8. When the destroyer (of enemies) distinguishes a mortal foe; when the lord is engaged in the long (continued) battle, (his) bride summons to the dwelling the showerer (of benefits), encompassed by the offerers of the libation.

9. A man has realized a small price for an article of great value, and again coming (to the buyer he says) this has not been sold; I require the full price; but he does not recover a small price by a large (equivalent): whether helpless or clever they adhere to their bargain.

10. Who buys this, my INDRA, with ten milch kine? when he shall have slain (your) foes, then let (the purchaser) give him again to me.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

IV. 3. 4. 25

The deity, *Rishi*, and metre as before.

1. What friend of man, or worshipper of the gods, deserving the friendship of INDRA, has to-day enjoyed (it)? or what offerer of the libation on the kindled fire praises him (sufficiently) for his great and unbounded protection?

2. Who has reverenced with (suitable) words the (deity) worthy of the libation? who is devoted (to him)? who supports the cattle (given by him)? who desires the

society of INDRA? who his friendship? who his fraternity? who (has recourse) to the sage INDRA for protection?

3. Who solicits to-day the protection of the gods? who glorifies the *Adityas*, ADITI, light? of whose effused libation do the ASHWINS, INDRA, AGNI, drink at will, propitiated by his praise?

4. May AGNI, the bearer of oblations, grant him felicity, and long behold the rising sun (in the dwelling of him) who says, let us offer libations to INDRA, leader (of rites), the friend of man, the chief leader amongst leaders.

5. Him neither many nor few can molest: may ADITI grant him infinite happiness: the performer of pious acts is dear (to INDRA): dear to INDRA is he whose mind is intent upon him; dear is he who approaches him with homage; dear to him is the offerer of the libation.

6. This hero, INDRA, the prompt discomfiter (of foes), who is to be approached with homage, grants special maturity to the presenter of the libation: he is not the kinsman, nor friend, nor relative, of him who offers no oblation (to him): he is difficult of access, and the punisher of him who repeats not (his) praise.

7. (INDRA), the drinker of the effused *Soma*, contracts no friendship with the wealthy trader who offers not any libation; he takes away his wealth; destroys him when destitute: but he is a special (friend) to him who presents the libation and oblation.

8. The most exalted, the most humble, (invoke) INDRA; the middle (classes) invoke INDRA; those going, those stopping, (invoke) INDRA; those dwelling at home, those

going to battle, (invoke) INDRA; men needing food invoke INDRA.

IV. 3. 5.

The deity of the three first stanzas is said to be either INDRA or PARAMATMA: in the first case the *Rishi* is VAMADEVA, in the second INDRA: the deity of the other verses is the *Shyena* or Hawk: VAMADEVA is the *Rishi*; the metre is *Trishtubh*.

1. I have been MANU and SURYA: I am the wise *Rishi*, KAKSHIVAT: I have befriended KUTSA, the son of ARJUNI: I am the far-seeing USHANAS: so behold me.

2. I gave the earth to the venerable (MANU): I have bestowed rain upon the mortal who presents (oblations): I have let forth the sounding waters: the gods obey my will.

3. Exhilarated (by the *Soma* beverage) I have destroyed the ninety and nine cities of SHAMBARA; the hundredth I gave to be occupied by *Divodasa* when I protected him, *Atithigva*, at his sacrifice.

4. May this bird, *Maruts*, be pre-eminent over (other) hawks, since with a wheelless car the swift-winged bore the *Soma*, accepted by the gods, to MANU.

5. When the bird, intimidating (its guardians), carried off from hence (the *Soma*) it was at large: (flying) swift as thought along the vast path (of the firmament), it went rapidly with the sweet *Soma* plant, and the hawk thence acquired celebrity in this world.

6. The straight-flying hawk, conveying the *Soma* plant from afar: the bird, attended by the gods, brought,

resolute of purpose, the adorable, exhilarating *Soma*, having taken it from that lofty heaven.

7. Having taken it, the hawk brought the *Soma* with him to a thousand and ten thousand sacrifices, and this being provided, the performer of many (great) deeds, the unbewildered (INDRA) destroyed, in the exhilaration of the *Soma*, (his) bewildered foes.

IV. 3. 6.

The deity is the Hawk, or *Parubrahma* under that personification; the *Rishi* is VAMADEVA; the metre is *Trishtubh*, except in the last verse, in which it is *Shakvari*.

1. Being still in the germ, I have known all the births of these divinities in their order: a hundred bodies of iron confined me, but as a hawk I came forth with speed.

2. That embryo did not beguile me into satisfaction, but by the keen energy (of divine wisdom), I triumphed over it: the impeller of all, the sustainer of many, abandoned the foes (of knowledge), and, expanding, passed beyond the winds (of worldly troubles).

3. When the hawk screamed (with exultation) on his descent from heaven, and (the guardians of the *Soma*) perceived that the *Soma* was (carried away) by it, then, the archer *Krishanu*, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it.

4. The straight-flying hawk carried off the *Soma* from above the vast heaven, as (the *Ashwins* carried off) *Bhujyu* from the region of INDRA, and a falling feather from the middle of the bird dropped from him wounded in the conflict.

5. Now may MAGHAVAN accept the pure nutritious (sacrificial) food in a white pitcher, mixed with milk and curds, offered by the priests; the upper part of the sweet (beverage) to drink for his exhilaration: may the hero accept (it) to drink for (his) exhilaration.

IV. 3. 7.

The deities are INDRA and *Soma*; *Rishi* and metre as before.

1. Through that friendship, SOMA, which has united thee with thy (friend) INDRA, he has made the waters flow for man; he has slain AHI; he has sent forth the seven rivers, and has opened the shut-up sources (of the streams).

2. With thee, SOMA, for his ally, INDRA has quickly taken off by force the wheel of the chariot of the sun, abiding above with the vast and stationary (firmament): the everywhere-going wheel (of the car) of the great oppressor has been taken away.

3. INDRA has slain the *Dasyus*, SOMA, in battle: AGNI has consumed them before the noon: he (INDRA) has destroyed the whole of many thousands, as (robbers are the destroyers of those) going upon (their own) business, in a difficult and dangerous (place).

4. INDRA, thou hast made these *Dasyus* devoid of all (good qualities); thou hast made the servile races abject: may you, (SOMA and INDRA), repel (and) destroy (your) enemies: accept (our) homage for their destruction.

5. Possessors of wealth, destroyers of foes, INDRA and SOMA, it is indeed true that you have distributed great

numbers of horses, and of the cattle which had been concealed, and the land which you had recovered by your strength.

IV. 3. 8.

The deity is INDRA, the *Rishi* and metre as before.

1. Honoured with accepted (sacrificial) viands, come, INDRA, exulting, with thy steeds, to our many rites for our protection; thou who art the lord, glorified by hymns, whose wealth is truth.

2. May INDRA, the friend of man, the omniscient, come to the sacrifice when invoked by the offerers of libations; he who is possessed of good horses, who is fearless, honoured by the effusers of libations, who rejoices with the heroes (the *Maruts*).

3. Let (his worshipper) cause his ears to listen so as to invigorate him (by praise), and to give him pleasure in every acceptable place; and being well moistened with the *Soma* juice, may the vigorous INDRA render the holy places (conducive) to our wealth, and free from danger.

4. (That INDRA), who repairs to the suppliant for (his) protection, to the sage in this manner invoking and praising him; he who, armed with the thunderbolt, places, of his own accord, hundreds and thousands of swift-going (horses) in the shafts (of their cars).

5. Opulent INDRA, may we, who are protected by thee, who are intelligent, devout, and offerers of praise, be participant with thee for the sake of distributing

brilliant wealth, and abundant food, entitled to (our) commendation.

IV. 3. 9.

The deity and *Rishi* as before; the metre is *Gayatri*, except in the last stanza, in which it is *Anushtubh*.

1. There is no one, INDRA, superior to thee; no one more excellent (than thou); slayer of *Vritra* there is no one, verily, such as thou art.

2. Verily men are attached to thee as are all the wheels (to the body of the waggon): in truth thou art great and renowned.

3. Verily all the gods, with thee (for) their strength, have warred (with the *Asuras*); wherefore thou hast destroyed by day and by night.

4. In which (contests), for the sake of KUTSA and his allies, thou hast stolen, INDRA, the (wheel of the car) of the sun.

5. In which (contests), thou singly indeed hast warred with all those opposing the gods: thou, INDRA, hast slain the malignant.

6. In which (contests), INDRA, thou hast, for the sake of a mortal, discomfited the sun, and hast protected ETASA by (thine) exploits.

7. Wherefore, slayer of VRITRA, opulent INDRA, hast thou thereupon become most incensed, and, in consequence, hast slain the son of DANU (VRITRA) in this firmament.

8. Inasmuch, INDRA, as thou hast displayed such manly

prowess, thou hast slain the woman, the daughter of the sky, when meditating mischief.

9. Thou, INDRA, who art mighty, hast enriched the glorious dawn, the daughter of heaven.

10. The terrified USHAS descended from the broken waggon when the (showerer of benefits) had smashed it.

11. Then her shattered waggon reposed (on the bank) of the *Vipash* (river), and she departed from afar.

12. Thou hast spread abroad upon the earth, by thy contrivance, the swollen *Sindhu* when arrested (on its course).

13. By valour thou hast carried off the wealth of SHUSHNA, when thou hadst demolished his cities.

14. Thou hast slain the slave SHAMBARA, the son KULITARA, hurling him from off the huge mountain.

15. Thou hast slain the five hundreds and thousands (of the followers) of the slave VARCHIN, (surrounding) him like the fellies (round the spokes of the wheel).

16. Thou, INDRA, who art *Shatakratu*, hast made PARAVRIJ, the son of AGRU, participant in sacred hymns.

17. The lord of acts, the wise INDRA, has borne across (their difficulties), TURVASAS and YADU, when denied inauguration.

18. Thou hast slain at once those two *Aryas*, ARNA and CHITRARATHA, (dwelling) on the opposite (bank) of the *Sarayu*.

19. Slayer of VRITRA, thou hast restored the (one who was) blind, the (other who was) lame, both abandoned (by their kin): (it is not possible) to exceed the happiness that is given by thee.

20. INDRA has overturned a hundred stone-built cities for DIVODAS, the donor of oblations.

21. He put to sleep, by delusion, with his destructive (weapons), thirty thousand of the servile (races), for the sake of DABHITI.

22. Slayer of VRITRA, thou art the same (to all thy worshippers), the lord of cattle, who castest down all these (thine enemies).

23. When, indeed, INDRA, thou excitest thy vigorous manhood, there is no one at the present time who may resist it.

24. Destroyer of foes, may the devine ARYAMAN distribute thy precious wealth; (may) PUSHAN (bestow it), (may) BHAGA (bestow it); may the toothless deity bestow the desired wealth.

IV. 3. 10.

The deity, *Rishi*, and metre as before; but verses three, four, and five are in a variety of *Gayatri*, termed *Padanivrit*, having seven instead of eight syllables in each of the three divisions.

1. By what means may he who is ever augmenting, who is wonderful, who is our friend, be present with us, by what most effective rite?

2. What genuine and most esteemed of the exhilarating juices of the (sacrificial) beverage may inspirit thee to demolish the substantial treasures (of the foe).

3. Do thou, the protector of us thy friends and praisers, be present with a hundred protections.

4. (Induced) by the praises of men, return like a revolving wheel to us, dependent (upon thy favour).

5. Thou comest in a downward (direction) to sacred rites, as if to thine own station: I glorify thee together with the sun.

6. When thy praises, and these sacred rites, INDRA, are addressed to thee, they first belong to thee, and next to SURYA.

7. Lord of holy acts, they call thee MAGHAVAN, the munificent, the resplendent.

8. And verily thou givest promptly abundant wealth to him who praises thee and offers thee libations.

9. Adversaries diminish not thy hundred-fold opulence, nor resist the energies of thee opposing (them).

10. May thy hundred, thy thousand, protections preserve us; may all (thy) desires (be for our defence).

11. Select us, INDRA, on this occasion, for thy friendship, for (our) welfare, for vast and splendid riches.

12. Favour us, INDRA, daily with infinite riches; (protect) us with all protections.

13. With fresh protections, INDRA, like a warrior, open for us those pastures filled with cattle.

14. May our chariot, INDRA, foe-repelling, brilliant, unfailing, proceed (everywhere), possessing us of cattle and of horses.

15. SURYA, make our fame exalted among the gods, as (thou hast placed) the sky, the shedder of most copious rain, above (all other regions).

IV. 3. 11.

The deity, *Rishi*, and metre as before.

1. INDRA, slayer of VRITRA, come to us quickly: thou who art mighty, (come) with mighty protections.

2. Wonderful INDRA, wanderer at times (through space), thou art verily the granter of (our) desires, and doest what is marvellous for the protection (of those who are engaged) in wondrous works.

3. Thou destroyest by thy might the fierce assailing foe, associated with the humble friends who are along with thee.

4. We, INDRA, are along with thee; we zealously glorify thee: do verily protect us all.

5. Wielder of the thunderbolt, do thou come to us with wondrous, irreproachable, irresistible protections.

6. May we, INDRA, be the friends of one like thee, possessed of cattle, allied (to him) for (the sake of) abundant food.

7. For thou alone, INDRA, art lord over food combined with cattle; therefore do thou grant us ample food.

8. None change thy purpose, INDRA, object of laudation, when, being praised, thou desirest to bestow wealth upon the praisers.

9. The *Gotamas* glorify thee, INDRA, with praise, that thou mayest grant wealth, and for the sake of abundant food.

10. We proclaim thy prowess, whereby exhilarated (by the *Soma*), and having gone against them, thou hast demolished the servile cities.

11. The pious celebrate thy manly exploits, INDRA, object of laudation, when the juices (of the *Soma*) are effused.

12. The *Gotamas*, offerers of praise, exalt thee, INDRA; bestow upon them food and posterity.

13. Although, INDRA, thou art the common property of (all) worshippers, we invoke thee (such) as thou art (for ourselves).

14. Giver of dwellings, be present with us; drinker of the *Soma*, be exhilarated by the beverage of the juices.

15. May the praise (of us) who are devoted (to thee), INDRA, give thee to us: guide thy horses towards us.

16. Eat (INDRA) our cakes and butter; be pleased by our praises as a libertine (by the caresses) of a woman.

17. We solicit, INDRA for a thousand well-trained, swift-going horses, for a hundred jars of *Soma* juice.

18. We seek to bring down from thee, thousands and hundreds of cattle; may riches come to us from thee.

19. May we obtain from thee, ten golden ewers, for thou, slayer of VRITRA, art a bountiful giver.

20. A bountiful giver art thou, INDRA: give bountifully to us; (give) not little; bring much; for verily thou desirest to give much.

21. Verily thou art renowned amongst many as a bountiful giver; hero, slayer of VRITRA, make us shareres in wealth.

22. Wise INDRA, I praise thy brown (horses); bestower of kine, (who art) not regardless (of thy worshippers): with those two steeds terrify not our cattle.

23. Like two puppets on an arranged, new, and slender stage, thy two brown (steeds) are brilliant at sacrifices.

24. Thy two innocuous brown (steeds) are sufficient at sacrifices for me, whether going (to them) in (a waggon drawn by) oxen, or going without (such) a conveyance.

ANUVAKA IV.

IV. 4. 1.

The deities are the RIBHUS; the *Rishi* is VAMADEVA; the metre is *Trishtubh*.

1. I send my prayer as a messenger to the RIBHUS; I solicit (of them) the milch cow, the yielder of the white milk, for the dilution (of the *Soma* libation); for they, as swift as the wind, the doers of good works, were borne quickly across the firmament by rapid steeds.

2. When the RIBHUS, by honouring their parents with renovated (youth), and by other works, had achieved enough, they thereupon proceeded to the society of the gods, and, considerate, they bring nourishment to the devout (worshipper).

3. May they who rendered their decrepid and dropsy parents, when, like two dry posts, again perpetually young, VAJA, VIBHWAN, and RIBHU associated with INDRA, drinkers of the *Soma* juice, protect our sacrifice.

4. Inasmuch as for a year the RIBHUS preserved the (dead) cow, inasmuch as for a year they invested it with flesh, inasmuch as for a year they continued its beauty, they obtained by their acts immortality.

5. The eldest said, let us make two ladles; the youngest

said, let us make three: TWASHTRI, RIBHUS, has applauded your proposal.

6. The men, (the RIBHUS), spake the truth, for such (ladles) they made, and thereupon the RIBHUS partook of that libation: TWASHTRI, beholding the four ladles, brilliant as day, was content.

7. When the RIBHUS, reposing for twelve days, remained in the hospitality of the unconcealable (sun), they rendered the fields fertile, they led forth the rivers, plants sprung upon the waste, and waters (spread over) the low (places).

8. May those RIBHUS who constructed the firm-abiding, wheel-conducting car; who formed the all-impelling multiform milch cow; they who are the bestowers of food, the doers of great deeds, and dexterous of hand, fabricate for us riches.

9. The gods were pleased by their works, illustrious in act and in thought: VAJA was the artificer of the gods, RIBHUKSHIN of INDRA, VIBHWAN of VARUNA.

10. May those RIBHUS who gratified the horses (of INDRA) by pious praise, who constructed for INDRA his two docile steeds, bestow upon us satiety of riches, and wealth (of cattle), like those who devise prosperity for a friend.

11. The gods verily have given you the beverage at the (third sacrifice of the) day, and its exhilaration, not through regard, but (as the gift of one) wearied out (by penance): RIBHUS, who are so (eminent), grant us, verily, wealth at this third (diurnal) sacrifice.

IV. 4. 2.

The deities, *Rishi*, and metre as before.

1. RIBHU, VIBHWAN, VAJA, and INDRA, do you come to this our sacrifice, to distribute precious things, for the divine work has indeed now desired the drinking (of the *Soma*) on the (appointed hours of the) days; therefore the exhilarating draughts are collected for you.

2. Resplendent with (sacrificial) food, prescient of your (celestial) birth, be exhilarated, RIBHUS along with the RITUS: the inebriating draughts are collected for you as well as pious praise: do you confer upon us riches with excellent posterity.

3. This sacrifice, RIBHUS, has been instituted for you, the which you, who are eminently resplendent, have accepted after the manner of men: before you have the propitiatory (libations) been placed, for VAJAS, you are all entitled to precedence.

4. Now, leaders (of rites), the treasure that ought to be presented is to be given to the mortal performing (the sacred rite), the offerer (of the libation): drink, VAJAS, (drink), RIBHUS; I present it to you at the third solemn (diurnal) ceremony for your exhilaration.

5. VAJAS, RIBHUKSHANS, leaders (of rites), come to us eulogizing exceeding wealth: these draughts (of *Soma*) proceed to you at the decline of day, like newly-delivered cows to their stalls.

6. Sons of strength, come to this sacrifice, invoked with veneration: givers of precious things, associated with INDRA, with whom you are intelligent, participate in being gratified (by the libation), drink of the sweet *Soma* juice.

7. Sympathizing in satisfaction with VARUNA, drink, INDRA, the *Soma* juice; drink it, thou who art entitled to praise, sympathizing with the *Maruts*: drink, sympathizing with the first drinkers, with the drinkers (at the sacrifices) of the *Rituas*; sympathizing with the protectresses of the wives (of the gods), the giver of wealth.

8. RIBHUS, be exhilarated, sympathizing with the *Adityas*, sympathizing with the *Parvatas*, sympathizing with the divine SAVITRI, sympathizing with the wealth-bestowing (deities of the) rivers.

9. RIBHUS, who by your assistance (gratified) the ASHWINS, who (renovated your) parents, who (restored) the cow, who fabricated the horses, who made armour (for the gods), who separated earth and heaven, and who, the all-pervading leaders (of rites), accomplished (acts productive of) good results.

10. RIBHUS, who possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance, do you, who are the first drinkers (of the *Soma*), bestow upon us, when exhilarated, (that wealth, and upon those) who laud your liberality.

11. RIBHUS go not away; let us not leave you (thirsting); (be present) unreproached at this sacrifice; be exhilarated, deities, along with INDRA, with the MARUTS, and with (other) brilliant (divinities), for the distribution of wealth.

IV. 4. 3.

Deities, *Rishi*, and metre as before.

1. Come hither, sons of strength, sons of SUDHANWAN; RIBHUS, keep not away; may the exhilarating juices proceed to you at this sacrifice, after the munificent INDRA.

2. May the munificence of the RIBHUS come to me on this occasion, (since) there has been the drinking of the effused *Soma*, in consequence of one ladle having been made fourfold by their dexterous and excellent work.

3. You have made the ladle fourfold, and have said (to AGNI), assent (to the division): therefore have you gone, VAJAS, the path of the immortals: dexterous-handed RIBHUS (you have joined) the company of the gods.

4. What sort of ladle was that which by skill you have made four? now pour forth the *Soma* for their exhilaration: drink, RIBHUS, of the sweet *Soma* libation.

5. By your (marvellous) deeds you have made your parents young; by your deeds you have made the ladle (fit) for the drinking of the gods: by your deeds you have made the two horses, the bearers of INDRA, swifter than (an arrow from) a bow, RIBHUS, who are rich in (sacrificial) food.

6. Distributors of food, RIBHUS, showerers (of benefits), exhilarated (by the *Soma* draught), fabricate wealth, comprising all posterity for him who pours out for your exultation, the acrid libation at the decline of day.

7. Drink, lord of horses, INDRA, the libation offered at dawn; the noon-day libation is alone for thee; but (in the evening) drink with the munificent RIBHUS, whom, INDRA, thou hast made thy friends by good deeds.

8. Do you, sons of strength, who have become gods by (your good deeds), soaring aloft in the sky like falcons, bestow upon us riches: sons of SUDHANWAN, you have become immortals.

9. Dexterous-handed, since you have instituted, through desire of good works, the third sacrifice, which is the bestower of wealth, therefore, RIBHUS, drink this effused *Soma* with exhilarated senses.

IV. 4. 4.

The deities and *Rishi* as before: the metre is *Jagati*, in the last verse *Trishtubh*.

1. The glorious three-wheeled car (of the ASHWINS made, RIBHUS, by you), traverses the firmament without horses, without reins: great was that proclamation of your divine (power), by which, RIBHUS, you cherish heaven and earth.

2. We invoke you respectfully, VAJAS and RIBHUS, to drink of this libation, for you are the wise sages who, by mental meditation, made the well-constructed undeviating car (of the ASHWINS).

3. Therefore, VAJA, RIBHU, VIBHWAN, was your greatness proclaimed amongst the gods, that you made your aged and infirm parents again young (and able) to go (where they would).

4. You have made the single ladle four-fold: by your (marvellous) acts you have clothed the cow with a (new) hide; therefore you have obtained immortality amongst the gods: such acts, VAJAS and RIBHUS, are to be eagerly glorified.

5. From the RIBHUS may wealth, the best and most productive of food, (come to me); that which the leaders (of rites) renowned together with the VAJAS, have

engendered; that which has been fabricated by VIBHWAN and is to be celebrated at sacrifices; that which, deities, you protect, that is to be beheld.

6. He is vigorous and skilled in war, he is a *Rishi* worthy of homage, he is a hero, the discomfiter of foes, invincible in battles, he is possessed of ample wealth, and (is blessed) with excellent posterity, whom VAJA and VIBHWAN, whom the RIBHUS protect.

7. An excellent and agreeable form has been assumed by you: (this is our own) praise: VAJAS and RIBHUS be gratified (thereby), for you are wise, experienced, and intelligent: such we make you known (to be) by this (our) prayer.

8. Do you who are wise, (bestow) upon us, in requital of our praises, all enjoyments that are good for man, and fabricate for us, RIBHUS, riches and food, resplendent, invigorating, overpowering (foes), and most excellent.

9. Gratified (by our worship), fabricate for us, on this occasion, progeny, and wealth, and reputation, with numerous adherents: grant to us, RIBHUS, abundant sustenance wherewith we may greatly excel others.

IV. 4. 5.

Deities and *Rishi*, as before; the metre of the first four verses is *Trishtubh*, of the rest *Anushtubh*.

1. Divine VAJAS, RIBHUS, come to our sacrifice by the path travelled by the gods, inasmuch as you, gracious (RIBHUS), have maintained sacrifice amongst the people, (the progeny) of MANU, for (the sake of) securing the prosperous course of days.

2. May these sacrifices be (acceptable) to you in heart and mind: may to-day the sufficient (juices) mixed with butter flow to you: the full libations are prepared for you: may they, when drank, animate you for glorious deeds.

3. As the offering suited to the gods at the third (daily) sacrifice supports you, VAJAS, RIBHUKSHANS; as the praise (then recited supports you): therefore, like MANU, I offer you the *Soma* juice, along with the very radiant (deities) among the people assembled at the solemnity.

4. VAJINS, you are borne by stout horses mounted on a brilliant car, have jaws of iron, and are possessed of treasures: sons of INDRA, grandsons of strength, this last sacrifice is for your exhilaration.

5. We invoke you, RIBHUKSHANS, for splendid wealth, mutually co-operating, most invigorating in war, affecting the senses, ever munificent, and comprehending horses.

6. May the man whom you, RIBHUS and INDRA, favour, be ever liberal by his acts, and possessed of a horse at the sacrifice.

7. VAJAS, RIBHUKSHANS, direct us in the way to sacrifice; for you, who are intelligent, being glorified (by us), are able to traverse all the quarters (of space).

8. VAJAS, RIBHUKSHANS, INDRA, NASATYAS, command that ample wealth with horses be sent to men for their enrichment.

IV. 4. 6.

The deities of the first verse are Heaven and Earth, of the rest *Dadhikra*: the *Rishi* is VAMADEVA: the metre *Trishtubh*.

1. TRASADASYU has bestowed upon many the ancient (gifts) which were obtained by the liberal (prince) through

your (favour, *Heaven* and *Earth*) you two have given a horse, a son, a weapon (for the destruction) of the *Dasyus*, fierce and foe-subduing.

2. And you two have given the swift *Dadhikra*, the repeller of many (foes), the defender of all men, the straight-going, the graceful-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince.

3. Whom all men, rejoicing, praise, rushing everywhere, as if down a precipice, springing with his feet like a hero eager for war, drawing a car, and going as swift as the wind.

4. Who, opposing the mingled multitude in battles, rushes eager, passing through the regions, whose vigour is manifest, who, understanding what is to be known, puts to shame the adversary of the (pious) man.

5. Whom men call after in battles, as after a thief carrying off a garment, or as (after) a hungry hawk pouncing (upon his prey): they call after him, hastening to obtain food, or a herd of cattle.

6. And who, issuing forth the first in those encounters, rushes in various directions with rows of chariots; like an elegant (courser), friendly to man, decorated with a garland, raising the dust, and champing his bit.

7. And that swift (horse) enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving (host of the enemy), going straight onward, and tossing up the dust, throws it above his brows.

8. And the adversaries of that foe-destroying steed, like (those)of the brilliant thunderbolt, are alarmed;

for when he contends, even against thousands on every side, then, rousing (his spirit), he is fearful and irresistible.

9. Men praise the overpowering rapidity of that fleet (steed), who is the accomplisher (of the desires) of mankind, and, following him to battle, they have said, *Dadhikra* with (his) thousands has gone forth against the foe.

10. *Dadhikra* has spread abroad the five classes of beings by his strength, as the sun (diffuses) the waters by his radiance: may he, the giver of hundereds and thousands, associate these praises with agreeable (rewards).

IV. 4. 7.

The deity and *Rishi* as before; the metre the same, except in the last verse, in which it is *Anushtubh*.

1. Verily we praise that swift *Dadhikra* and scatter (provender before him) from heaven and earth: may the gloom-dispelling dawns preserve for me (all good things), and bear me beyond all evils.

2. Fulfiller of religious rites, I reiterate the praise of the great *Dadhikra*, the liberal, many-honoured showerer (of benefits), whom MITRA and VARUṆA gave for the good of many, the transporter (beyond calamity), as brilliant as AGNI.

3. May ADITI, consentient with MITRA and VARUṆA, render him free from sin who has performed the worship of the steed *Dadhikra*, when the fire has been kindled at the opening of the dawn.

4. Whilst we glorify the name of the great *Dadhikra*, the means of sustenance and of strength, the prosperity

of those who praise (him), let us invoke (also) for our welfare VARUNA, MITRA, AGNI, and INDRA, the bearer of the thunderbolt.

5. Those who are preparing for battle, those who are proceeding to sacrifice, both invoke (*Dadhikra*) as if (he was) INDRA: MITRA and VARUNA have given to us the horse *Dadhikra* as an encourager to man.

6. I have celebrated the praise of *Dadhikra*, the rapid and victorious steed: may he make our mouths fragrant, may he prolong our lives.

IV. 4. 8.

The deity and *Rishi* as before; the metre of the first verse is *Trishtubh*, of the rest *Jagati*.

1. May we repeatedly recite (the praise) of *Dadhikravan*; may all rising dawns excite me (to the adoration) of the waters, of AGNI, of USHAS, of SURYA, of BRIHASPATI, and of JISHNU, the son of ANGIRAS.

2. May *Dadhikravan*, the active, the cherisher, the giver of cattle, who abides with the devout, the swift-going, be willing to accept (the sacrificial) food at the time of the desirable dawn: may he who is true, moving, rapid, and leaping like a grasshopper, produce (for us) food, strength, heaven.

3. And after him who is quick-going, hastening, eager (to arrive at his goal, men) follow (as other birds pursue) the flight of a swift (bird) striving together to keep up by the side of *Dadikravan* the transporter (of others) as swift as a hawk.

4. And that horse bound by his neck, his flanks, his mouth, accelerates his paces: *Dadhikra* increasing in vigour after the (sacred rite), following the windings of the roads, goes still more rapidly.

5. He is HANSA, (the sun), dwelling in light; VASU, (the wind), dwelling in the firmament; the invoker of the gods (AGNI), dwelling on the altar; the guest (of the worshipper), dwelling in the house (as the culinary fire); the dweller amongst men, (as consciousness), the dweller in the most excellent (orb, the sun), the dweller in truth, the dweller in the sky (the air), born in the waters, in the rays of light, in the verity (of manifestation) in the (eastern) mountain, the truth (itself).

IV. 4. 9.

INDRA and VARUNA are the deities; the *Rishi* is VAMADEVA; the metre *Trishtubh*.

1. INDRA (and VARUNA), VARUNA (and INDRA), what praise of you accompanied by oblations may obtain for us felicity, (such as) the immortal invoker of the gods, (AGNI, may bestow); may (the praise) which is addressed by us to you both, INDRA and VARUNA, sanctified by acts and prompted by veneration, touch your hearts.

2. Divine INDRA and VARUNA, the mortal diligent in offering (you) sacrificial food, who has through friendship made you his kinsmen, destroys (his own) sins, and his enemies in battle; and by your great favours he becomes renowned.

3. INDRA and VARUNA (you are) most liberal givers of wealth to men praising you in various ways, when as

friends well plied with (sacrificial) food, you are exhilarated by the *Soma* juice effused through friendship.

4. Fierce INDRA and VARUNA you hurled the bright-shining and most mighty thunderbolt against this (our foe), who is difficult to be resisted by us; (who is) rapacious, malevolent: grant us strength to overcome him.

5. INDRA and VARUNA, be the exciters of this our praise, as the bull is of the milch cows: may that cow (of praise) yield us (reward), like a large cow that has gone forth to pasture, whose thousand channels (are filled) with milk.

6. May INDRA and VARUNA, the overthrowers (of foes), be around us with (their) protections; (that thereby we may have) good sons and grandsons, and fertile lands, and long life, and virility.

7. Desirous of (possessing) cattle, we have recourse to you, INDRA and VARUNA, for full protection, you who are powerful and kind as (kinsmen); we have recourse to you, adorable heroes, for (your) friendship and affection, (to you who are), like parents, givers of happiness.

8. Liberal givers, those (our) praises soliciting (abundant) food have proceeded to you for (your) protection: longing for you as (soldiers long) for battle, and as cattle approach the *Soma* for (its) advantage, so my heartfelt hymns (approach) INDRA and VARUNA.

9. These my earnest praises approach INDRA and VARUNA, desirous to obtain wealth, as dependants attend (upon an opulent man) for the sake of riches, like humble (females) begging for food.

10. May we of our own (right) be the masters of permanent riches, comprising horses, chariots, and nourishment:

may those two, traversing (the regions), direct their *Niyut* steeds towards us, associating (them) with riches and with recent protections.

11. Mighty INDRA and VARUNA, come to us in battle with (your) powerful protections, and where the bright (weapons) play amidst the (hostile) hosts, may we be triumphant in that conflict (through) your (favour).

IV. 4. 10.

The *Rishi* is the royal sage TRASADASYU: as the first six verses are in his own praise, he is considered to be the divinity also: of the other four stanzas the deities are INDRA and VARUNA; the metre is *Trishtubh*.

1. Twofold is my empire, that of the whole *Kshatriya* race, and all the immortals are ours: the gods associate me with the acts of VARUNA: I rule over (those) of the proximate form of man.

2. I am the king VARUNA; on me (the gods) bestow those principal energies (that are) destructive of the *Asuras*; (they) associate me with the worship of VARUNA: I rule over (the acts) of the proximate form of man.

3. I am INDRA, I am VARUNA, I am those two in greatness: (I am) the vast, profound, beautiful, heaven and earth: intelligent, I give like TWASHTRI animation to all beings: I uphold earth and heaven.

4. I have distributed the moisture-shedding waters; I have upheld the sky as the abode of the water; by the water I have become the preserver of the water, the son of ADITI, illustrating the threefold elementary space.

5. Warriors well mounted, ardent for contest, invoke

me: selected (combatants invoke) me in battle: I, the affluent INDRA, instigate the conflict, and, endowed with victorious prowess, I raise up the dust (in the battle).

6. I have done all these (deeds): no one resists my divine, unsurpassed vigour; and when the *Soma* juices, when sacred songs, exhilarate me, then the unbounded heaven and earth are both alarmed.

7. All beings recognize thee (VARUNA), and thou, worshipper, addressest these (encomiums) to VARUNA: thou, INDRA, art renowned as slaying VRITRA; thou hast set the obstructed rivers free to flow.

8. The seven *Rishis* were the protectors of this our (kingdom) when the son of DURGAHA was in bonds: performing worship they obtained for (his queen) from the favour of INDRA and VARUNA, TRASADASYU, like INDRA the slayer of foes, dwelling near the gods.

9. The wife of PURUKUTSA propitiated you two, INDRA and VARUNA, with oblations and prostrations, and therefore you gave her the king TRASADASYU, the slayer of foes, dwelling near the gods.

10. May we, glorifying you both, be delighted by riches; may the gods be pleased by oblations, the cows by pasture: and do you, INDRA and VARUNA, daily grant us that same milch cow, (riches), free from any imperfection.

IV. 4. 11.

The deities are the ASHWINA, the *Rishis* are PURUMILHA and AJAMILHA, sons of SUHOTRA; the metre is *Trishtubh*.

1. Which of those who are entitled to sacrifice will listen (to our prayers)? which of the gods will hear our

praise? which will be propitiated (by it)? upon the heart of whom among the immortals may we impress the devout affectionate adoration, accompanied by sacred oblations?

2. Who will make us happy? which of the gods is the most prompt to come to our sacrifice? which the most willing to grant us felicity? what chariot do they say is quick and drawn by rapid steeds? that which the daughter of SURYA selected.

3. Moving, you proceed rapidly by day, as INDRA, at the end of the night, (manifests his) power: descended from heaven, divine, of graceful motion, (ASHWINS), by which of (your) acts are you most distinguished?

4. What may be the fit measure (of your merits)? invoked by what praises do you come to us? who (can exist as) the object of your great wrath? DASRAS, dispensers of sweet (water), defend us with your protection.

5. Your chariot travels widely round the heaven until it places you beyond the firmament: dispensers of sweet (water, the priests) are diluting the *Soma* juice with milk, that the boiled (barley) may be united with the libation offered to you.

6. The flowing (stream) has sprinkled your steeds with moisture: the radiant horses (like) birds (in swiftness) pass on, bright with lustre: well known is that quick-moving charriot, whereby you became the lords of SURYA.

7. May the earnest praise, distributers of food, wherewith I associate you both like-minded at this sacrifice, be (beneficial) to us: do you protect your worshipper: my desire, NASATYAS, directed towards you is gratified.

IV. 4. 12.

The deities, *Rishi*, and metre as before.

1. We invoke, ASHWINS, to-day, your rapid car, the associator of the solar ray: the lanked car which bears SURYA, vast, wealthy, and laden with praises.

2. ASHWINS, grandsons of heaven, divinities, you enjoy that glory by your actions, that (sacrificial) food is administered to your persons, and powerful horses draw you in your chariot.

3. What offerer of oblations addresses you to-day with hymns for the sake (of obtaining) protection, for the drinking of the *Soma*, or for the ancient fulfilment of the sacrifice? what offerer of adoration may bring you ASHWINS (to this rite).

4. NASATYAS, who are manifold, come with your golden chariot to this sacrifice; drink of the sweet *Soma* beverage, and give precious things to the man who celebrates (your worship).

5. Come to our presence, whether from heaven or earth, with your well-constructed golden chariot: let not other devout worshippers detain you, for a prior attraction awaits you (here).

6. DASRAS, mete out for us both great opulence, comprising many descendants, since the leaders of the rite (the *Purumilhas*), have addressed to you, ASHWINS, their praise, and the *Ajamilhas* have united with it their laudation.

7. May the earnest praise wherewith, distributers of food, I associate you both like-minded at this sacrifice,

be (beneficial) to us: do you protect your worshipper: my desire, NASATYAS, directed towards you is gratified.

IV. 4. 13.

The deities as before; the *Rishi* is VAMADEVA; the metre of the last verse is *Trishtubh*, of the rest *Jagati*.

1. The sun rises: your chariot, (ASHWINS), traversing (the regions), is associated with the divine (orb) on the summit (of the eastern mountain): in it are the three analogous kinds of food, and the leather vessel of the sweet *Soma* juice appears as the fourth.

2. Your food-bearing, *Soma*-laden, well-horsed chariots, appear at the opening of the dawn, scattering the surrounding darkness like the sun, and spreading bright radiance over the firmament.

3. Drink of the *Soma* juice with mouths (fit for) imbibing the beverage: harness your beloved chariot for the *Soma* juice: (come to the dwelling) of the sacrificer: enliven the path with the *Soma*: bring, ASHWINS, the leather vessels filled with the *Soma* juice.

4. Come to sacrifices as flies to honey, (with those horses) that are swift of speed, gentle, unrefractory, golden-winged, bearers (of burthens), wakers at dawn, dispensers of water, exulting and sipping the *Soma* juice.

5. The sacred fires, the instruments of holy sacrifice, the conveyers of libations, praise the associated ASHWINS at the break of day, when the observant (priest) the conductor of the rite, with washed hands has expressed by the (grinding) stones the sweet-favoured *Soma* juice.

6. The near-advancing (rays), dispersing (the darkness) by the (light of day), are overspreading the firmament with lustre like the sun: the sun, harnessing his horses, (proceeds on his way): do you make known all his paths by (following) after (him) with sacrificial food.

7. Celebrating (sacred) rites, I glorify you, ASHWINS: well-horsed and undecaying is that chariot, whereby you quickly traverse the regions (of space), and come to (our sacrifice) abounding in oblations, promptly passing away, and the yielder of enjoyment.

ANUVAKA V.

IV. 5. 1.

The deities are INDRA and VAYU, except in the first verse, which is addressed to VAYU alone; the *Rishi* is VAMADEVA: the metre *Gayatri*.

1. Drink first, VAYU, the effused libation of the *Soma* at the rites that secure heaven, for thou verily art the first drinker.

2. VAYU, who art drawn by the *Niyuts*, and hast INDRA for charioteer, come (for the fulfilment) of our numerous wishes, and do thou (and INDRA) drink of the libation.

3. INDRA and VAYU, may a thousand steeds, eager for food, bring you to drink the *Soma*.

4. Mount, INDRA and VAYU, the golden-seated chariot, propitious to sacrifice, soaring to heaven.

5. INDRA and VAYU, come with your very strong chariot to the sacrifice: come hither.

6. INDRA and VAYU, this (libation) is poured out: sympathizing with the gods, drink it in the dwelling of the donor.

7. Hither be your course; here, INDRA and VAYU, be the letting of your horses loose, for your drinking of the *Soma*.

IV. 5. 2.

The deities and *Rishi* as before; the metre is *Anushtubh*.

1. Purified (by holy acts) I bring to thee, VAYU, the *Soma*, first (offered to thee at sacrifices) that seek to gain heaven: deity, who art ever longed for, come with thy *Niyut* steeds to drink the *Soma* juice.

2. INDRA and VAYU, you are fit for the drinking of these *Soma* libations, for the drops flow towards you as waters (run) together into a deep place.

3. INDRA and VAYU who are lords of strength, vigorous, and drwn by the *Niyut* steeds, come (riding in) the same car: drink the *Soma* for our protection.

4. Leaders (of rites), conveyers of sacrifices, INDRA and VAYU, give to us for the offerer (of the oblation), those *Niyuts* which are your (steeds), and are desired of many.

IV. 5. 3.

The deity is VAYU; the *Rishi* and metre are the same as in the last.

1. Drink, VAYU, the oblations yet untasted, like (a prince) the terrifier of foes: (bestow) upon the worshipper wealth: come with thy brilliant car to drink the *Soma* juice.

2. VAYU, who art the represser of calumnies, who art drawn by the *Niyuts*, and hast INDRA for thy charioteer, come with thy brilliant car to drink the *Soma* juice.

3. The dark nurses of wealth, the universal forms (heaven and earth), attend upon thee: come VAYU with thy brilliant car to drink the *Soma* juice.

4. May the ninety-nine steeds harnessed together, that are as swift as thought, convey thee: come, VAYU, with thy brilliant car, to drink the *Soma* juice.

5. Harness, VAYU, a hundred plump steeds, or even a thousand, and let thy chariot come with rapidity (hither).

IV. 5. 4.

The deities are INDRA and BRIHASPATI; the *Rishi* is VAMADEVA; the metre *Gayatri*.

1. (I present) the agreeable oblation to your mouths, INDRA and BRIHASPATI, and the hymn and the exhilarating beverage are offered.

2. This delicious *Soma* is effused, INDRA and BRIHASPATI, for you, for (your) drinking and exhilaration.

3. INDRA and BRIHASPATI, come to our dwelling, drinkers of *Soma*, to drink the *Soma* juice.

4. Grant to us, INDRA and BRIHASPATI, riches comprising a hundred (cattle), a thousand horses.

5. INDRA and BRIHASPATI, we invoke you with praises, when the libation is effused, to drink of this *Soma* juice.

6. Drink, INDRA and BRIHASPATI, the *Soma*, in the dwelling of the donor, and be exhilarated in his abode.

IV. 5. 5.

The deity of the first nine verses is BRIHASPATI alone, and of the last two conjointly with INDRA; the *Rishi* is as before; the metre is *Trishtubh*.

1. The ancient sages, illustrious, intelligent, have placed before (them) the pleasing-tongued BRIHASPATI, who propped up by (his) strength the ends of the earth, and who abides with noise in the three regions.

2. BRIHASPATI, protect the fruit-yielding, progressive, uninjured, ample sacrifice of this (thy worshipper, at which) they who are the terrifiers (of foes), the delighters of thee who art possessed of great wisdom, glorify (thee) in our behalf.

3. Those (steeds), BRIHASPATI, which had come from that distant (region), the best (of all), have sat down in connection with the ceremony, and to thee the *Soma* juices expressed by the stones flow copiously, (accompanied) by the sounds of praise, like deep wells that supply water.

4. BRIHASPATI, when first being born in the highest heaven of supreme light, seven-mouthed, multiform, (combined) with sound, and seven-rayed, has subdued the darkness.

5. (Aided) by the praised and brilliant troop (of the *Angirasas*), he destroyed with sound the mischievous BALA: BRIHASPATI, shouting aloud, set free the boon-bestowing, oblation-supplying kine.

6. Thus may we offer worship with sacrifices, with oblations, with praise, to the paternal, universal deity, the showerer (of benefits); and may we, BRIHASPATI, become possessed of riches, and be blessed with excellent progeny and valiant descendants.

7. That prince overcomes by his strength and prowess all hostile people, who cherishes liberally BRIHASPATI, and glorifies and honours him as the first sharer (of the offering).

8. Verily he abides prosperous in his own abode; for him the earth bears fruit at all seasons; to him (his) subjects willingly pay homage, the prince, to whom the Brahmana first, (duly reverenced), repairs.

9. Unopposed he is the master of the riches of hostile people, and of his own subjects: the Raja who bestows riches upon the Brahmana seeking his protection, him the gods protect.

10. BRIHASPATI, do thou and INDRA, both exulting and showering riches, drink the *Soma* at this sacrifice: may the all-pervading drops enter you: bestow upon us riches comprising all male descendants.

11. BRIHASPATI, INDRA, elevate us: may the favourable disposition of you both be combined for us: protect our rites: be awake to our laudations, confound the arrogant (foes) of us who are the donors (of oblations).

IV. 5. 6.

The deity is the DAWN; the *Rishi*, is VAMADEVA; the metre *Trishtubh*.

1. This widely-spread and sense-bestowing light has sprung up in the east from out the darkness: verily the brilliant Dawns, the daughters of heaven, are giving to man (the faculty to act).

2. The many-limbed Dawns rise up in the east, like the pillars planted at sacrifices (round the altar); radiant

and purifying, they are manifested, opening the gates of the obstructing gloom.

3. The gloom-dispelling, affluent Dawns animate the pious worshippers to offer (sacrificial) treasure: may the churlish (traffickers) sleep on unawakened, in the unlovely depth of darkness.

4. Divine Dawns, may your chariot, whether old or new, be frequent at this day's (worship), wherewith, affluent Dawns, possessing riches, (you shine) upon the seven-mouthed (troop of the) *Angirasas*, the observers of the nine or ten days' rite.

5. Divine Dawns, with horses that frequent sacrifices you quickly travel round the regions (of space): awake the sleeping being, whether biped or quadruped, to pursue (his functions).

6. Where is that ancient one of those (Dawns), through whom the works of the RIBHUS were accomplished? for as the bright Dawns happily proceed, they are not distinguished, being alike and undecaying.

7. Verily those auspicious Dawns have been of old, rich with desired blessings, truthful (bestowers) of the results of sacrifice; at which the sacrificer, adoring with (silent) praise, glorifying (with hymns), has quickly obtained wealth.

8. They spread around of similar form, (coming) from the east, (coming) from the same region alike renowned: the divine Dawns, arousing the assembly of the sacrifice, are glorified like the (rays) creative of the waters.

9. Those Dawns proceed verily all alike, of similar form,

of infinite hues, pure, bright, illumining, concealing by their radiant persons the very great gloom.

10. Divine, resplendent daughters of heaven, bestow upon us wealth, comprehending progeny: awaking you for our benefit, may we be the lords of excellent descendants.

11. Daughters of heaven, resplendent Dawns, I address you (as) the announcer of the sacrifice: may we be (the possessors) of celebrity amongst men, and may heaven and the divine earth perpetuate (it).

IV. 5. 7.

The deity and *Rishi* as before; the metre is *Gayatri*.

1. The daughter of heaven has been seen; the kind conductress (of men), the parent (of benefits,) shedding radiance upon (the departure of her) sister night.

2. Like a beautiful mare, the radiant mother of the rays of light, the object of sacrifice, (she) is the friend of the ASHWINS.

3. Thou art the friend of the ASHWINS: thou art the mother of the rays of light: thou, USHAS, rulest over riches.

4. With praises we awaken thee, thou who art endowed with truth; thee, baffler of animosities, the restorer of consciousness.

5. The auspicious rays are visible like showers of rain, the dawn has filled (the world) with ample light.

6. Brilliant USHAS, filling (the world with light), thou dispersest the darkness with radiance: thereafter protect the oblation.

7. Thou overspreadest, USHAS, the heaven with rays, as well as the vast and beloved firmament with pure lustre.

IV. 5. 8.

The deity is SAVITRI; the *Rishi* VAMADEVA; the metre *Jagati*.

1. We solicit of the divine, powerful, and intelligent SAVITRI that desirable and ample (wealth), along with which he grants a dwelling to the offerer of the oblation of his own accord: may the great deity grant us such every day.

2. The supporter of heaven, the protector of the world, the wise (SAVITRI) puts on his golden armour: discriminator (of objects), filling (the world with light), SAVITRI has engendered great and laudable felicity.

3. The divine (SAVITRI) fills (with radiance) the celestial and terrestrial regions, and boasts of his own function: SAVITRI puts forth his arms for (the work of) production, regulating the world, and animating it with light.

4. The divine SAVITRI unrestrained, illumining the regions, protects the righteous acts (of men); he extends his arms for (the direction of) the people of the earth: observant of obligations, he rules over the wide world.

5. SAVITRI, encompassing them by his magnitude, pervades the three (divisions of the) firmament, the three worlds, the three brilliant spheres, the three heavens, the threefold earth: may he, by his three functions, of his own (pleasure) protect us.

6. May that divine SAVITRI, who is the source of great happiness, the engenderer (of good works), the comprehender (of all beings), the regulator of both the moveable

and the stationary, grant us happiness in the three worlds, and (be) to us for the destruction of sin.

7. May the divine SAVITRI approach along with the *Ritus*, prosper our dwelling, and bestow upon us good progeny and food: may he be favourable to us by night and by day: may he heap upon us wealth comprehending offspring.

IV. 5. 9.

The deity and *Rishi* are the same; the metre is also *Jagati*, except in the last verse, in which it is *Trishtubh*.

1. The divine SAVITRI has been manifested: he is at once to be glorified by us: he is to be praised by the priests at the present (rite), and at the close (of the day), in order that he who apportions precious things to the descendants of MANU may bestow upon us, on this occasion, most excellent wealth.

2. First thou engenderest for the adorable gods the best portion, immortality; then, SAVITRI, thou settest open (the day) to the donor (of the oblation), and (grantest) successive existences to men.

3. If, SAVITRI, through ignorance, through pride in feeble or powerful (dependants), or through human infirmity, we have committed (offence) against thy divine person, or against gods or men, do thou on this occasion hold us to be unoffending.

4. (It is) not (fit) to obstruct (the acts) of the divine SAVITRI, since by them he upholds the whole world, whereby his gracious hand spreads fertility over the extent of

the earth, and the magnitude of the heaven: such is his true (power).

5. Thou elevatest those, of whom INDRA is chief, above the vast clouds: for these, (thy worshippers), thou providest dwelling (places) filled with habitations: as when advancing they detained thee, so in like manner at thy command they stayed.

6. May INDRA, heaven and earth, *Sindhu* with the waters, and ADITI with the ADITYAS, bestow happiness upon us, who, offering libations, SAVITRI, pour out the auspicious *Soma*, day by day, thrice a day.

IV. 5. 10.

The deities are the VISHWADEVAS; the *Rishi* as before; the metre of the first seven verses is *Trishtubh*, of the last three *Gayatri*.

1. Which of you, VASUS, is a defender? which is a protector? heaven and earth and ADITI preserve us: defend us, MITRA and VARUNA, from the strong man: who is it, gods, that offers you wealth at the sacrifice?

2. The (deities) who bestow ancient places (of enjoyment on their worshippers), and (with minds) unperplexed, are the separators of light (from darkness); they, the eternal distributors (of rewards), grant (what is desired), and shine of pleasing aspect, the true (recompensers) of pious acts.

3. I adore the venerated ADITI, the *Sindhu* and the divine *Sivasti* for their friendship: (I praise you) both. Day and Night, that you may protect us unimpeded; night and morning do (what we desire).

4. ARYAMAN and VARUNA instruct us in the path (of worship): AGNI, the lord of food, points out the way to happiness: INDRA and VISHNU, being glorified, bestow upon us desirable prosperity comprehending descendants and strength.

5. I have recourse to the protection of PARVATA, of the MARUTS, and of the divine protector, BHAGA: may the lord (VARUNA) preserve us from human wretchedness, and may MITRA defend us with a friendly regard.

6. Divine Heaven and Earth, I praise you together with AHIBUDHNYA for those (good things that are) desired, as those desirous of acquiring (riches) praise the ocean on traversing it (in which) the sounding rivers disappear.

7. May the divine ADITI, with the gods, preserve us: may the ever-attentive protecting (deity, INDRA,) protect us: we are not able to withhold the elevated (sacrificial) food of MITRA, of VARUNA, of AGNI.

8. AGNI is lord over treasure: AGNI (is lord) over great good fortune: may he bestow them upon us.

9. Opulent USHAS, truth-speaking, food-abounding, bestow upon us many good things.

10. May SAVITRI, BHAGA, VARUNA, MITRA, ARYAMAN, INDRA, come to us with the wealth (that each bestows).

IV. 5. 11.

The deities are Heaven and Earth; the *Rishi* as before; the metre of the three last stanzas is *Gayatri*, of the rest *Trishtubh*.

1. Vast and most excellent Heaven and Earth, be present with splendour at this (sacrifice, attracted) by sanctifying hymns; since that the showerer sounds every-

where with (his) heralds, the rapid (winds), passing through the two spacious and mighty (regions).

2. May the divine, adorable, benevolent, fertilizing, truthful, unoppressive Heaven and Earth, the leaders of sacrifice, whose sons are the gods, be present with the adroable gods, (attracted) by sanctifying hymns.

3. Verily he was the doer of a good work in the regions, who generated these two, Heaven and Earth, and, firm of purpose, gave an impulse by his deed to the two vast, immoveable, beautiful, unsupported worlds.

4. May Heaven and Earth, vast, universal, adorable, united in satisfaction, and disposed to give us food, protect us with our spacious dwellings, inhabited by our wives, and may we for our (pious) acts be possessed of chariots and slaves.

5. We offer earnest praise to you both, resplendent (Heaven and Earth); we approach you who are pure, to offer adoration.

6. Mutually sanctifying (each other) of your own substance, you shine by your own power, and ever bear away the offering.

7. Mighty (Heaven and Earth), you fulfil the desires of your friend: distributing food and giving sustenance, you have sat down at the sacrifice.

IV. 5. 12.

The deities, as will appear from the hymn, are so only in relation to the stanzas referring to them, being, in fact, personifications of circumstances connected with agriculture; and accordingly it is said in the *Grihya Sutras* that each verse is to be silently repeated, with an oblation to fire, at the commencement of ploughing: the deity then of the first three verses is termed *Kshetrapati*; of the fourth, *Shuna*; of the fifth and eighth, *Shunashira*; of the sixth and seventh, *Sita*; the *Rishi* is, as before, VAMADEVA; the metre of the first, fourth, sixth, and seventh verses is *Anushtubh*, of the rest *Trishtubh*.

1. With the master of the field, our friend, we triumph; may he bestow upon us cattle, horses, nourishment, for by such (gifts) he makes us happy.

2. Lord of the field, bestow upon us sweet abundant, (water), as the milch cow (yields her) milk, dropping like honey, bland as butter: may the lords of the water make us happy.

3. May the herbs (of the field) be sweet for us; may the heavens, the waters, the firmament, be kind to us; may the lord of the field be gracious to us: let us, undeterred (by foes), have recourse to him.

4. May the oxen (draw) happily, the men (labour) happily; the plough furrow happily; may the traces bind happily; wield the goad happily.

5. *Shuna* and *Shira* be pleased by this our praise, and consequently sprinkle this (earth) with the water which you have created in heaven.

6. Auspicious *Sita*, be present, we glorify thee: that thou mayest be propitious to us, that thou mayest yield us abundant fruit.

7. May INDRA take hold of *Sita*; may PUSHAN guide her; may she, well stored with water, yield it as milk, year after year.

8. May the ploughshares break up our land happily; may the ploughman go happily with the oxen; may PARJANYA (water the earth) with sweet showers happily: grant, *Shuna* and *Shira*, prosperity to us.

IV. 5. 13.

A choice of deities is proposed, either AGNI, SURYA, Water, the Cow, or Clarified Butter (*Ghrita*); the *Rishi* is as before; the metre *Trishtubh*, of the last verse *Jagati*.

1. The sweet water swells up from the firmament: by the (solar) ray (man) obtains immortality: that which is the secret name of clarified butter is the tongue of the gods, the navel of ambrosia.

2. We celebrate the name *Ghrita* at this sacrifice, we offer it with adoration: may the four-horned *Brahma* listen to its being glorified: the fair-complexioned deity perfects this rite.

3. Four are his horns; three are his feet; his heads are two, his hands are seven: the triple-bound showerer (of benefits) roars aloud: the mighty deity has entered amongst men.

4. The gods discovered the *Ghi* concealed by the *Panis*, placed three-fold in the cow: INDRA generated one (portion), SURYA another, the (other gods) fabricated one from the resplendent (AGNI), for the sake of the oblation.

5. These hundred-channelled showers fall from the heart-delighting firmament, unobserved by the hostile

(cloud): I look upon these showers of *Ghi*, (and behold) the golden *Vetasa* in the midst of them.

6. They flow uninterruptedly like pleasing rivers, purified by the mind that is seated in the heart: these streams of *Ghi* descend (upon the fire), like deer flying from the hunter.

7. The streams of *Ghi* fall copious, swift as the wind, and rapid as the waters of a river down a declivity, breaking through the confining banks, and hurrying on with their waves, like a high-spirited steed.

8. The streams of *Ghi* incline to AGNI as devoted wives, auspicious and smiling, to a husband: they feed (the flame) like fuel, and JATAVEDAS, propitiated, accepts them.

9. I contemplate these streams of *Ghi* as they flow from where the *Soma* is effused, where the sacrifice (is solemnized), as maidens decorating themselves with unguents to go to the bridegroom.

10. (Priests) address the pious praise, (the source) of herds of cattle: bestow upon us auspicious riches: convey this our sacrifice to the gods, (whereat) the streams of *Ghi* with sweetness descend.

11. The whole world, (AGNI), finds an asylum in thine effulgence, whether it be in the ocean, in the heart (of man), in the life (of living beings), in the assemblage of the waters, or in warfare: may we attain that sweet-flavoured wave which is established in thy (essence).

FIFTH MANDALA.

ANUVAKA I.

V. 1. 1.

The deity is AGNI; the *Rishis* are BUDHA and GAVISHTHIRA, of the race of ATRI; the metre is *Trishtubh*.

1. AGNI is awakened by the fuel (supplied by) the priests at the dawn, approaching like a cow (to pasture): his flames rise up to the sky like stately (trees) throwing aloft their branches.

2. The offerer of the oblation is awakened for the worship of the gods: favourably minded, AGNI has risen up with the dawn: the radiant vigour of the kindled (fire) is manifested; the great deity has been liberated from the darkness.

3. When AGNI has seized upon the (confining) girdle of the aggregated (world), then, bright-shining, he makes all manifest with brilliant rays: thereupon the precious food-desiring (oblation) is added (to the flame), and AGNI, soaring aloft, drinks it as it is (spread out) recumbent by the ladles.

4. The minds of the devout turn to AGNI, as the eyes (of men) look towards the sun: when the multiform (heaven and earth) bring him forth along with the dawn, he is born as a white courser in the beginning of the days.

5. (AGNI), capable of birth, is born in the beginning of the days; radiant, he is deposited in the friendly woods, and then the adorable AGNI, the offerer of the oblation, displaying seven precious (rays), is seated in every house.

6. The adorable AGNI, the offerer of the oblation, has sat down in a fragrant place on the top of his mother (earth): youthful, wise, many-stationed, the celebrator of sacrifice, the sustainer (of all), kindled (he abides) amongst men.

7. They glorify at present with hymns that AGNI, who is intelligent, the fulfiller (of desires) at sacrifices, the offerer of oblations, who has charged heaven and earth with water, and whom they always worship with clarified butter as the bestower of food.

8. Entitled to worship, he is worshipped in his own (abode); humble-minded, eminent amongst sages, our auspicious guest, the thousand-rayed, the showerer (of benefits), of well-known might, thou, AGNI, surpassest all others in strength.

9. (Too) quickly, AGNI, dost thou pass to others from him to whom thou hast been manifest: most beautiful, adorable, radiant, many-shining, the loved of people, the guest of men.

10. To thee, youngest (of the gods), men present oblations, whether nigh or from far: accept the praise of him who most extols thee; for the felicity (which thou conferrest), AGNI, is great, vast, auspicious.

11. Ascend to-day, radiant AGNI, thy resplendent, well-conducted chariot, together with the adorable (gods): cognizant of the ways (of worship), bring hither, by the vast firmament, the gods to partake of the oblation.

12. We have uttered aloud this encomiastic praise to the wise, holy, vigorous (AGNI), the showerer (of benefits):

GAVISHTHIRA offers with reverence (this) praise to AGNI, like the wide-sojourning (sun), effulgent in the sky.

V. 1. 2.

The deity is AGNI; the *Rishi* is KUMARA, the son of ATRI, or VARSHA, the son of JARA, or both; the metre is *Trishtubh*, except in the last verse, in which it is *Shakvari*.

1. The young mother cherishes her mutilated boy in secret, and gives him not up to the father: men behold not his mutilated form, but (see him) when placed before (them) in an unresting (position).

2. Young mother, what boy is this whom thou, (become) a malevolent spirit, fosterest? the mighty (queen) has given him birth; the embryo has thriven through many years: I have seen him born as the mother brought him forth.

3. I have seen him from a near place, golden-toothed, bright-coloured, wielding (flames like) weapons, (when) offering to him the ambrosial, all-diffusing (oblation): what can those who acknowledge not INDRA, who repeat not his praise, do unto me.

4. I have seen him passing secretly from place (to place) like a herd (of cattle), shining brightly of his own accord: they apprehended not those (flames of his), but he has (again) been born, and they which had become grey-haired are (once more) young.

5. Who have disunited my people from the cattle? was there not for them an invincible protector? may they who have seized upon that (people) perish, for he who knows (our wishes) approaches to (protect) the cattle.

6. Enemies have secreted amongst mortals, the king of living beings, the asylum of men: may the prayers of ATRI set him free; may those who revile be reviled.

7. Thou hast liberated the fettered SHUNAHSHEPA from a thousand stakes, for he was patient in endurance: so, AGNI, free us from our bonds, having sat down here (at our sacrifice), intelligent offerer of oblations.

8. When angered, (AGNI), depart from me: the protector of the worship of the gods, (INDRA), has spoken to me: the wise INDRA has looked upon thee, and, instructed by him, I have come, AGNI, to thee.

9. AGNI shines with great and varied radiance; he makes all things manifest by his might; he overcomes undivine malignant delusions; he sharpens his horns for the destruction of the *Rakshasas*.

10. May thy roaring (flames), AGNI, be manifest in the sky as sharp weapons wherewith to slay the *Rakshasas*: in his exhilaration his shining (rays) inflict (destruction), and undivine opposing (hosts) arrest him not.

11. This praise have I, a devout worshipper, composed for thee, (AGNI), who art born with many (faculties), as a steady dexterous (artisan fabricates) a car: if, divine AGNI, thou approve of it, then may we obtain abundant flowing water.

12. The many-necked, the showerer (of benefits), ever increasing, collects together the wealth of the enemy without opposition: the immortals have enjoined AGNI that he will bestow happiness on the man who offers sacrifice; that he will bestow happiness on the man who offers oblations.

V. 1. 3.

The deity is AGNI: the *Rishi*, VASUSHRUTA, of the race of AGNI: the metre is *Trishṭubh*.

1. Thou, AGNI, art born VARUNA, thou becomest MITRA when kindled: in thee, son of strength, art all the gods: thou art INDRA, son of strength, to the mortal who presents (oblations).

2. Thou art ARYAMAN in relation to maidens; thou bearest, enjoyer of sacrificial food, a mysterious name: they anoint thee, like a welcome friend, with milk and butter, when thou makest husband and wife of one mind.

3. For thy glory the *Maruts* sweep (the firmament), when thy birth, RUDRA, is beautiful and wonderful: the middle step of VISHNU has been placed, so thou cherishest the mysterious name of the waters.

4. Divine (AGNI), the gods, (made) comely by thy glory, and bearing (the) great (affection), sip the ambrosia: men adore AGNI, the conveyer of the burnt-offering, presenting oblations on behalf of the institutor of the rite, desirous of (its) reward.

5. There is no more venerable offerer of oblations, AGNI, than thou, nor (one) prior to thee; neither, giver of food, is any one subsequent (to be more glorified by hymns): the man of whom thou art the guest destroys hostile men by sacrifice.

6. May we, desirous of wealth, AGNI, and arousing thee by oblations, secure in thy protection, acquire (riches): may we (be victorious) in battle, (successful) in sacrifices every day; and may we, son of strength, obtain with riches male (descendants).

7. May AGNI inflict (evil) upon the evil-doer who commits offence or wickedness against us: destroy, sagacious AGNI, the calumniator who injures us in these two ways.

8. Former (worshippers) constituting thee, divine (AGNI), the messenger (of the gods), have worshipped thee with oblations at the dawn of day; when thou proceedest to the place (of the aggregation) of the wealth (of sacrifice), bright-shining, kindled by the mortals who have given thee an abode.

9. Convey him (to safety) in war, son of strength, who like a wise son offers to thee (reverence) as to a father: when, sagacious AGNI, dost thou look upon us; when, director of sacrifice, dost thou direct us (to good ways).

10. Glorifying thee, he offers the copious oblation, if, bestower of dwellings, thou as a father art pleased to accept it: AGNI, ever augmenting, and desirous (to befriend), by his might, the devout (worshipper, offering) copious oblations, bestows upon him happiness.

11. AGNI, youngest (of the gods), verily thou bearest thine adorer (safe) beyond all calamities: thieves have been detected, and hostile men with covert evil intentions, have been avoided (by us).

12. These (encomiums) are directed towards thee, but perhaps an offence has thereby been uttered to (thee), the giver of dwellings: may AGNI, augmenting (by our praise), yield us not up to the maligner or the malevolent.

V. 1. 4.

The deity, *Rishi*, and metre as before.

1. Royal AGNI, I glorify at sacrifices thee who art the lord of vast riches; may we who are in want of food obtain food through thee, and (through thee) may we overcome hosts of (hostile) men.

2. May the undecaying AGNI, the bearer of oblations, be a father to us, all-pervading and resplendent (may he be) to us of pleasing aspect; supply us plentifully with food in return for our well-maintained household fire: grant us viand abundantly.

3. You (priests) possess the wise lord of human beings, the pure, the purifying, AGNI, cherished with oblations of butter, the offerer of the burnt-offering, the all-knowing; he among the gods bestows desirable (riches).

4. Be propitiated, AGNI, sharing in satisfaction with ILA, vieing with the rays of the sun: be gratified, JATAVEDAS, by our fuel, and bring the gods to partake of the oblation.

5. Propitiated, lowly-minded, a guest in the dwelling, come, thou who art wise, to this our sacrifice; having destroyed, AGNI, all our adversaries, bring off the possessions of those who bear us enmity.

6. Demolish, AGNI, with thy weapon, the DASYU, appropriating the sustenance to thine own person; and inasmuch, son of strength, as thou satisfiest the gods, so do thou, AGNI, chief of leaders, protect us in battle.

7. We worship thee, AGNI, with hymns; we (worship thee), purifier, and of auspicious lustre, with oblations;

bestow upon us all desired riches; bestow upon us all sorts of wealth.

8. Accept, AGNI, our sacrifice: son of strength, the abider in the three regions, (accept our) oblation: may we be (regarded) amongst the gods as doers of good: cherish us with triply-protected felicity.

9. Thou conveyest us, JATAVEDAS, across all intolerable evils, as (people are carried) over a river by a boat: AGNI, who art glorified by us with reverence, such as (that shewn) by ATRI, know thyself the protector of our persons.

10. Inasmuch as I who am a mortal earnestly invoke thee who art an immortal, praising thee with a devoted heart; therefore, JATAVEDAS, grant us food, and may I obtain immortality through my posterity.

11. Upon whatsoever performer of good works thou, AGNI, who art JATAVEDAS, castest a favourable regard, he enjoys welfare, and riches, comprehending horses, cattle, sons, and male descendants.

V. 1. 5.

The deities are the *Apris*; the *Rishi* is VASUSHRUTA, the metre *Gayatri*.

1. Offer abundant butter to the resplendent SUSAMIDDHA, to AGNI, to JATAVEDAS.

2. NARASHANSA animates this sacrifice, he who is uninjurable, who verily is wise and sweet-handed.

3. AGNI, who art ILITA, bring hither the wonderful and friendly INDRA, with his easy-going chariots for our protection.

4. (Grass), soft as wool, be spread; the worshippers praise thee: be to us radiant (grass the source of) liberality.

5. Open divine doors, our passages to preservation; fill full the sacrifice (with its rewards).

6. We glorify the evening and the morning, lovely, food-bestowing, mighty, the mothers of sacrifice.

7. Praised (by us), divine invokers of the gods, come, moving on the path of the wind, to this sacrifice of our patron.

8. May ILA, SARASWATI, MAHI, the three goddesses who are the sources of happiness, sit down, benevolent, upon the sacred grass.

9. TWASHTRI, being propitious, thou who art diffusive in kindness, come of thine own accord, protect us in repeated sacrifices.

10. Wherever thou knowest, VANASPATI, the secret forms of the gods to be, thither convey the oblations.

11. The oblation is offered with reverence to AGNI, to VARUNA; with reverence to INDRA, to the *Maruts*; with reverence to the gods.

V. 1. 6.

The deity is AGNI; the *Rishi* as before; the metre is *Pankti*.

1. I glorify that AGNI who is the giver of dwellings; to whom, as to their home, the milch kine, the light-faced steeds, the constant offerers of oblations, repair: do thou, (AGNI), bring food to thine adorers.

2. He is AGNI, who is praised as the giver of dwellings, to whom the milch kine, the light-faced steeds, the well-

born, devout worshippers repair: do thou, AGNI, bring food to thine adorers.

3. AGNI, the all-beholding, gives, verily, to the man (who worships him, a son) possessing abundant food: AGNI, when propitiated, proceeds (to bestow) that wealth which is of its own nature precious: do thou, AGNI, bring food to thine adorers.

4. We kindle thee, divine AGNI, bright, undecaying, so that thy glorious blaze shines in heaven: do thou bring food to thine adorers.

5. To thee, radiant AGNI, lord of light, giver of pleasure, destroyer (of foes), protector of man, the bearer of oblations, to thee the oblation is offered with the sacred verse: do thou bring food to thine adorers.

6. These fires cherish all that is precious in the fires (of sacrifice); they give delight; they spread abroad; they crave perpetually (sacrificial) food: bring, AGNI, food to thine adorers.

7. These thy flames, AGNI, fed with abundant food, increase, as, by their descent, they seek the pastures of the hoofed cattle: bring, AGNI, food to thine adorers.

8. Grant, AGNI, to us who praise thee, new dwellings, and (abundant) food: may we be those who worship thee, having thee for a messenger (to the gods) in every house: bring, AGNI, food to thine adorers.

9. Giver of delight, thou receivest into thy mouth the two ladles (full) of butter; so mayest thou fulfil (our desires), lord of strength, at our solemn rites: bring, AGNI, food to thine adorers.

10. Thus have they repaired to AGNI with praises and with sacrifices successively, and have established (the manner of his worship); and he has given us male descendants, and wealth of fleet horses: bring, AGNI, food to thine adorers.

V. 1. 7.

The deity as before; the *Rishi* is ISHA, of the race of ATRI; the metre is *Anushtubh*, except in the last verse, in which it is *Pankti*.

1. Friends, offer fitting praise and food to AGNI, the most liberal benefactor of men, the powerful son of strength.

2. Where is (the deity) upon whose presence the rejoicing conductors (of the ceremony) are offering homage in the hall of sacrifice, (he) whom they kindle, and living beings generate.

3. When we present to him (sacrificial) food, when (he accepts) the oblations of men, then by the power of the brilliant (viands), he assumes the radiance of the rite.

4. Verily he gives a signal by night to one who is far off, when he, the purifier, the undecaying, consumes the forest lords.

5. At whose worship (the priests) pour the dripping (butter) upon the flames, and (the drops) mount upon the fire as if they were its own numerous offspring, as (boys ride) upon the back (of a father).

6. Him whom the desired of many, the (devout) man recognizes as the sustainer of all, the flavourer of food, the provider of dwellings for men.

7. He crops the dry ground strewn (with grass and wood), like an animal grazing: he with a golden beard, with shining teeth, vast, and of irresistible strength.

8. Bright as an axe is he to whom the (worshipper), like ATRI, proceeds (to offer worship): he whom his prolific mother has brought forth, bestowing (a benefactor on the world), when (AGNI) obtains (sacrificial) food.

9. To thee, AGNI, the accepter of the oblation, the upholder (of all), there is pleasure (from our praise): do thou bestow upon these thy worshippers wealth, and food, and a heart (grateful for thy favour).

10. May the sage who is in this manner the offerer of exclusive praise (AGNI, to thee), accept the cattle which are to be given to thee; and thereupon may ATRI overcome (hostile) men.

V. 1. 8.

The deity and *Rishi* as before; the metre is *Jagati*.

1. Manifester of strength, AGNI, ancient worshippers have kindled thee of old for their preservation: thee, the delighter of many, the adorable, the all-sustaining, the lowly-minded, the lord of the house, the excellent.

2. Men have established thee, (AGNI), their ancient guest, as the lord of the house; (thee), the blazing-haired, the vast bannered, the multiform, the dispenser of wealth, the bestower of happiness, the kind protector, the destruction of decaying (trees).

3. Human beings glorify thee, AGNI, the appreciator of burnt-offerings, the discriminator (of truth), the most

liberal giver of precious (things), abiding (awhile), auspicious one, in secret, (at other times) visible to all, loud sounding, offering worship, thriving upon clarified butter.

4. We approach thee, all-sustaining AGNI, adoring thee in many ways with hymns and with prostrations: do thou, ANGIRAS, when kindled, be propitious to us: may the divine (AGNI be pleased) by the (sacrificial) food (offered by the) worshipper, and by the bright flames (of his sacrifice).

5. AGNI, the praised of many, thou who art multiform, givest of old food to every mortal; thou reignest with strength over the various (sacrificial) viands; the splendour of thee when blazing brightly is not rivalled (by any).

6. AGNI, youngest (of the deities), the gods have made thee, when kindled, their messenger, the bearer of oblations; thee, who art rapid in movement, and of whom butter is the source, they have made, when invoked, the brilliant eye (of the universe), instigated by the understanding.

7. The ancient seekers after happiness have kindled thee, AGNI, when invoked, (and fed thee) with abundant fuel; and thou (thereby) increasing, and supplied with shrubs, art dominant over all terrestrial viands.

V. 1. 9.

The deity is AGNI; GAYA, of the race of ATRI, is the *Rishi*; the metre of the fifth and seventh stanzas is *Pankti*, of the rest *Anushṭubh*.

1. Mortals bearing oblations glorify thee, AGNI, the divine: I praise thee, JATAVEDAS, for that thou conveyest successively oblations (to the gods).

2. AGNI is the invoker of the gods (on behalf of) him, the donor (of the oblation), the abode (of the fruit of good works), by whom the sacred grass has been strewn; (he) in whom congregate all sacrifices securing food and fame.

3. He (it is) whom the two sticks have engendered like a new-born babe; the supporter of men the descendants of MANU, the fit object of sacrifice.

4. Thou art laid hold of with difficulty like the young of tortuously-twining (snakes); thou who art the consumer of many forests, as an animal is of fodder.

5. Of whom smoke-emitting, the flames intensely collect; then, when diffused in the three regions, AGNI inflates himself in the firmament, like the blower of a bellows, and sharpens (his flames), as (the fire blazes from the blast) of the blower.

6. By the protections of thee, AGNI, the friend (of all), and by our praises (of thee), may we pass safe from the evil acts of men, as if from malignant (enemies).

7. Powerful AGNI, bestow upon us the institutors (of pious rites), that wealth (which we desire): may he discomfit (our foes): may he cherish us: may he be ever ready to bestow upon us food: and do thou, AGNI, be present in battles for our success.

V. 1. 10.

The deity, *Rishi*, and metre as before.

1. AGNI, of irresistible prowess, bring to us most powerful treasure; (invest us) with surrounding wealth; mark out the paths to abundance.

2. Marvellous AGNI, (gratified) by our acts, (produce) in us greatness of vigour: in thee abides the strength destroying evil spirits: thou who art to be worshipped, like MITRA, art the doer (of great deeds).

3. Augment, AGNI, our dwelling and prosperity, for the devout men (who have propitiated thee) by their praises have acquired riches.

4. Delightful AGNI, those men who glorify thee with hymns become rich in horses, and are invigorated with (foe-destroying) energies; and their great renown, spread through the firmament, arouses (thee) of thine own accord.

5. These thy bright and fierce flames, AGNI, spread around like the circumambient lightnings, and are like a rattling chariot rushing (into battle) for booty.

6. Be prompt, AGNI, for our protection, and for the gift of poverty-repelling (riches); and may our pious (descendants be able to) compass all their desires.

7. AGNI, who art ANGIRAS, glorified in the past, glorified (at present), invoker (of the gods), bring unto us riches (enabling us) to overcome the mighty: give to thy praisers (ability) to praise thee, and be (at hand) for our success in battles.

V. 1. 11.

The deity is AGNI; the *Rishi* is SUTAMBHARA, of the race of ATRI; the metre is *Jagati*.

1. The vigilant, the powerful AGNI, the protector of man, has been engendered for the present prosperity (of the world): fed with butter, (blazing) with intense (radiance) reaching to the sky, the pure AGNI shines brilliantly for the *Bharatas*.

2. The priests have first kindled, in three places, AGNI, the banner of sacrifice, the family priest, (riding) in the same car with INDRA and the gods: he, the performer of pious acts, the invoker (of the gods), has sat down on the sacred grass for the (celebration of the) rite.

3. Thou art born unobstructed of two mothers: pure, adorable, wise, thou hast sprung up from (the devotion of) the householder: they have augmented thee with butter: AGNI, to whom burnt-offerings are made, the smoke is thy banner spread abroad in the sky.

4. May AGNI, the fulfiller (of all desires), come to our sacrifice: men cherish AGNI in every dwelling: AGNI, the bearer of oblations, has become the messenger (of the gods): those adoring AGNI adore him as the accomplisher of the sacrifice.

5. To thee, AGNI, this most sweet speech (is addressed); may this praise be gratification to thy heart: pious hymns fill thee, and augment thee with vigour, as large rivers (replenish) the sea.

6. The *Angirasas* discovered thee, AGNI, hidden in secret, and taking refuge from wood to wood: thou art generated, being churned with great force; therefore they have called thee, ANGIRAS, the son of strength.

V. 1. 12.

The deity, *Rishi*, and metre as before.

1. I offer to the great, the adorable AGNI, the rainer of water, the vigorous, the showerer (of benefits), the present acceptable praise, like well-purified butter (poured) at sacrifices into his mouth.

2. AGNI, who knowest (the purpose of) the sacrifice, assent to this rite: be favourable to the copious showers of water: (endowed) with strength, (I undertake) not (to obstruct) sacred acts, nor adjure the rite with both (truth and untruth), but (repeat the praise) of the resplendent showerer (of benefits).

3. AGNI, bestower of water, by what (act of) truth mayest thou, who art adorable, be cognizant of our adoration: may the divine AGNI, the guardian of the seasons, recognize me: I (know) him not (yet) as the lord of the riches of which I am the possessor.

4. Who, AGNI, among thy (followers) are the imprisoners of foes? who among them are the protectors (of men), the splendid distributors of gifts? who among them defend the asserter of untruth? who are the encouragers of evil deeds?

5. These thy friends, AGNI, everywhere dispersed, were formerly unhappy (in abandoning thy worship), but are again fortunate (by its renewal): may they who, with (censorious) words, impute fraudulent (practices) to me who pursue a straight path, bring evil upon themselves.

6. May the dwelling of him, AGNI, who celebrates thy worship with reverence, of him who protects the sacrifice (offered) to the resplendent showerer (of benefits), be well stored; and may a virtuous successor of the man who diligently worships thee come in his place.

V. 1. 13.

The deity and *Rishi* as before; the metre is *Gayatri*.

1. Adoring thee, AGNI, we invoke thee: adoring thee we kindle thee, adoring thee for protection.

2. Desirous of wealth, we recite to-day the effectual praise of the divine AGNI, (whose radiance) reaches the sky.

3. May AGNI, who amongst men is the invoker of the gods, accept our praises; may he offer sacrifice to the divine beings.

4. Thou, AGNI, art mighty and gracious, the (ministrant) priest, the desired (of all): through thee worshippers complete the sacrifice.

5. Wise worshippers exalt thee, AGNI, the bountiful giver of food, the deservedly lauded: do thou bestow upon us excellent strength.

6. AGNI, thou encompassest the gods as the circumference (surrounds) the spokes (of a wheel): bestow manifold wealth upon us.

V. 1. 14.

The deity, *Rishi*, and metre as before.

1. Waken the immortal AGNI with praise, that, being kindled, he may bear our oblations to the gods.

2. Mortals worship him, an immortal divinity, at their sacrifices, most adorable among the human race.

3. Numerous (worshippers), pouring out butter from the (sacrificial) ladle, glorify him, the divine AGNI, that he may convey their oblation (to the gods).

4. AGNI, as soon as born, blazes brightly, destroying the *Dasyus*, and (dispersing) the darkness by his lustre: he has discovered the cows, the waters, the sun.

5. Worship the adorable AGNI, the sage, whose summit blazes with butter: may he hear and comprehend my invocation.

6. They have augmented AGNI, the beholder of all, with oblations and with praises, along with the gods, the objects of pious meditations, desirous of praise.

ANUVAKA II.

V. 2. 1.

The deity is AGNI; the *Rishi* DHARUNA, of the family of ANGIRAS; the metre is *Trishtubh*.

1. I offer praise to AGNI, the creator, the far-seeing, the adorable, the renowned, the first (of the gods); he who is propitiated by oblations, the strong, the giver of happiness, the possessor of riches, the receiver of oblations, the bestower of dwellings.

2. They are detaining by sacrifice the true recipient (of offerings) in the most eminent place of the ceremony, who brings together the leaders (of the rite), the unborn with the born, (or gods and men), as seated at the solemnity which is the stay of heaven.

3. They who (present) to the chief (of the gods) the great food (of sacrifice), unattainable (by the *Rakshasas*), enjoy forms exempt from defect: may that new-born AGNI scatter assembled (hosts): let them stand from around me, as (deer avoid) an angry lion.

4. When, everywhere predominating, thou cherishest all men like a mother, and (art implored by all) to behold

and to support them; and when, being detained, thou maturest every kind of food, then, multiform (AGNI), thou comprisest (all beings) in thyself.

5. Divine AGNI, may the (sacrificial) food, the vast yielder (of benefits to men), the sustainer of riches, support the utmost of thy vigour; and do thou, considering (the means of acquiring) great riches, like a thief keeping concealed the article (he has stolen), be propitious to ATRI.

V. 2. 2.

The deity as before; the *Rishi* is PURU, of the race of ATRI; the metre is *Anushṭubh*, except in the last verse, in which it is *Pankti*.

1. Offer abundant (sacrificial) food to the brilliant divine AGNI, whom mortals have placed before them by praises as a friend.

2. For that AGNI, (endowed) with the lustre of the strength of his arms, is the ministrant priest of mortals, who (presents) the oblation to the gods in succession, and like BHAGA distributes desirable wealth.

3. (May we be assiduous) in the praise, (and cherished) in the friendship, of that very radiant possessor of wealth, on whom, loud-sounding and all-ruling, (his) universal (worshippers) have conferred vigour.

4. Now verily, AGNI, (be disposed) for bestowing excellent strength on these (thy worshippers): heaven and earth have invested him with glory like the vast (sun).

5. Glorified by us, AGNI, come quickly, and bring us desirable wealth: we who (are thy worshippers), we (who are thine) adorers, offer thee welcome together with oblations: be thou favourable to us; be (our) success in battles.

V. 2. 3.

The deity, *Rishi*, and metre as before.

1. Divine AGNI, a mortal thus with sacrifices (calls upon thee) who art endowed with lustre for protection: PURU adores AGNI for protection when the sacred rite is solemnized.

2. Performer of various functions, who art deservedly renowned, thou praisest by thy words that AGNI, who is possessed of wonderful splendour; who is exempt from pain; who is adorable and supreme in understanding.

3. He who is endowed with vigour, is (glorified) by praise, and by whose radiance, like that of the sky, the rays of light shine brightly: by his lustre, verily, (the sun is luminous).

4. By the worship of him who is pleasing of aspect, the provident (heap) wealth in their cars: AGNI, to whom oblations are due, is then glorified by all people.

5. Quickly, (AGNI, give us) desirable (wealth), such as the devout, combining with (pious) praise, (obtain): son of strength, (be favourable) to (my) desires; protect us (from calamity); be alert for our prosperity; come for our success in battles.

V. 2. 4.

The deity and metre as before; the *Rishi* is DWITA, of the race of ATRI.

1. Let AGNI, the beloved of many, the guest of man, be present at dawn; he who, immortal, desires the oblations of mortals.

2. Be (willing to make) a grant of thine own strength to DWITA, the bearer of the pure oblations: for he, immortal AGNI, thy diligent praiser, brings to thee continually the *Soma* juice.

3. I invoke thee bright-shining, through a long life, with praise, (for the benefit) of the affluent, that their chariot, giver of horses, may proceed unimpeded.

4. Amongst whom the ceremonial of many kinds is observed; who perpetuate the sacred hymns by their recital; by them the sacrificial viands are placed upon the strewn grass (at the sacrifice which) leads (the worshipper) to heaven.

5. Immortal AGNI, bestow upon those opulent men, who, upon (my) praise (of thee), gave to me fifty horses, and brilliant, ample, and abundant food, (supporting numerous) dependants.

V. 2. 5.

The deity as before; the *Rishi* is named VAVRI; the metre of the two first stanzas is *Gayatri*, of the two next *Anushtubh*, and of the fifth *Virstrupa*.

1. Unprosperous circumstances affect VAVRI: may the accepter (of oblations) become cognizant (of them), as, reclining on the lap of his mother, he beholds all things.

2. They who know (thy power) invoke thee incessantly and nourish (thy) strength (by oblations): they dwell in an impregnable city.

3. Living men, with collars of gold, earnest in praise, desirous of food, augment by this laudation the vigour of thee abiding in the white firmament.

4. May (AGNI) with his two relatives, (heaven and earth), hear this faultless (praise), acceptable as milk: he who, like the mixed oblation, is filled with food, and, unsubdued, is ever the subduer of his foes.

5. Radiant (AGNI), who art made manifest by the wind, and art sporting amidst the ashes (of the forest), be present with us: and may the fierce fiery flames, destructive of foes, be gentle to this thy worshipper.

V. 2. 6.

The deity as before: certain persons of the race of ATRI, called *Prayasvats*, are the *Rishis*; the metre of the last stanza is *Pankti*, of the rest *Anushtubh*.

1. That (sacrificial) wealth, AGNI, bounteous giver of food, of which thou approvest, and which deserves to be commended by our praises, do thou convey to the gods.

2. May those prosperous men who do not offer oblations to thee become destitute of great strength, and may (the followers) of other (than *Vaidik*) observances incur (thy) enmity and punishment.

3. We, *Prayasvats*, have recourse to thee, the invoker (of the gods), the means of strength; we glorify thee first at sacrifices with praise.

4. Possessor of strength, day by day so (provide), that we may enjoy thy protection; doer of good deeds, may we (be deserving) of wealth through sacrifice, and may we be happy with cattle, happy with male descendants.

V. 2. 7.

The deity as before: the *Rishi* is SASA: the metre as before.

1. Like MANU, we meditate, AGNI, upon thee; like MANU, we kindle thee: worship the gods on behalf of the (worshipper), devout as MANU.

2. When thou art pleased, AGNI, thou shinest upon the human race: well-born, feeder upon clarified butter, the ladles are constantly uplifted to thee.

3. All the consentient divinities have made thee their messenger; therefore the pious worship thee who art divine, wise AGNI, at sacrifices.

4. Man praises thee, divine AGNI, to convey his offerings to the gods: bright AGNI, blaze when kindled: take thy seat in the chamber (of sacrifice), in the chamber of the sincere SASA.

V. 2. 8.

The deity and metre as before: the *Rishi* is VISHWASAMAN.

1. Sing, VISHWASAMAN, like ATRI, (a hymn) to the dispenser of purifying light: (to him) who is to be praised at sacrifices, the invoker of the gods, the most adorable by man.

2. Cherish the divine AGNI, by whom all that exists is known, the priest (of the rite): may the sacrifice most suitable for the gods duly this day proceed to them.

3. Men have recourse to thee, divine AGNI, who art of intelligent mind, for security: we praise thee who art most excellent, seeking thy protection.

4. AGNI, son of strength, recognize the words of this our (laudation): handsome-chinned, lord of the dwelling,

the sons of ATRI exalt thee, such (as thou art), by their praises: they embellish thee by their hymns.

V. 2. 9.

The deity and metre as before; the *Rishi* is DYUMNA.

1. Bestow, AGNI, upon DYUMNA a son, overcoming foes by his prowess; one who may with glory subdue all men in battle.

2. Mighty AGNI, grant us a son able to encounter hosts; for thou art true and wonderful, and the giver of food with cattle.

3. All men concurring in satisfaction, bearing the cupt sacred grass, solicit thee, as the kind invoker of the gods, to the chambers (of sacrifice) for infinite wealth.

4. May the (sage) on whom all men rely possess foe-subduing strength: radiant AGNI, so shine in our habitations that they may abound in riches: shine, purifying AGNI, dispensing light.

V. 2. 10.

The deity is AGNI; the *Rishis* are termed GAUPAYANAS and LAUPAYANAS, and are four in number, named severally, BANDHU, SUBANDHU, SRUTABANDHU, and VIPRABANDHU, to each of whom a half stanza of the two stanzas of which the *Sukta* consists is attributed; the metre is *Viraj*.

1, 2. AGNI, who art to be adored, be ever nigh to us, our protector and benefactor: do thou, who art the giver of dwellings and dispenser of food, be present with us: bestow upon us most brilliant wealth.

3, 4. Understand us, AGNI; hear our invocation; defend us from all malevolent (people): most bright

and resplendent AGNI, we earnestly solicit thee for the happiness (of ourselves) and our friends.

V. 2. 11.

The deity as before: the *Rishis* are those of the race of ATRI named VASUVES: the metre is *Anushtubh*.

1. Celebrate the divine AGNI for his protection: may he who presides over dwellings grant (our desires): may the son of the *Rishis*, the observers of truth, save us from those who hate us.

2. That AGNI is true whom the ancients, whom the gods have kindled, as the bright-tongued invoker of the gods, radiant with holy splendours.

3. AGNI, to be propitiated by praises, (gratified) by our choicest and most excellent adoration and hymns, bestow upon us riches.

4. AGNI shines amongst the gods: AGNI is present amongst mortals: AGNI is the bearer of our oblations: glorify AGNI with praises.

5. May AGNI bestow upon the donor (of the oblation) a son, abounding in food, abounding in devotion, excellent, unharmed, conferring honour upon his progenitors.

6. May AGNI bestow a son, the protector of the good, who, with his followers, may be victorious in battle: may he bestow a swift-footed steed, conquering, unconquered.

7. That (praise) which best conveys (our veneration, is due) to AGNI: affluent in splendour, grant us, (AGNI), great (wealth), for from thee vast riches and ample food proceed.

8. Brilliant, AGNI, are thy rays: mighty art thou termed, like the stone (that bruises the *Soma*), and thy voice spontaneously spreads through the sky like thunder.

9. Thus we, *Vasuyus*, glorify the vigorous AGNI: may he, the performer of great deeds, enable us to pass over all our enemies as (we cross a river) with a boat.

V. 2. 12.

The deity and *Rishis* as before: the metre is *Gayatri*.

1. Divine purifier, AGNI, with thy radiant and pleasing tongue, bring hither and worship the gods.

2. Feeder upon butter, bright and variegated radiance we solicit thee, the beholder of heaven, to (partake of) the (sacrificial) food.

3. We kindle thee at the sacrifice, wise AGNI, whose food is the oblation, who art brilliant and vast.

4. Come, AGNI, with all the gods, to the donor (of the oblation): we have recourse to thee as their invoker.

5. To the institutor of the rite, pouring out the libation, bring excellent vigour; sit down with the gods upon the sacred grass.

6. Victor over thousands, thou favourest, when kindled, our holy rites, the honoured messenger of the gods.

7. Reverence AGNI, by whom all that is, is known, the bearer of oblations, the youngest of the gods, the divine, the ministrant priest.

8. May the sacrifice most solemnly offered by the devout duly proceed to-day (to the gods): spread the sacred grass for their seat.

9. May the MARUTS, the ASHWINS, MITRA, VARUNA, the gods, with all their attendants, sit down upon this grass.

V. 2. 13.

The deity as before, but in the sixth stanza INDRA is associated with AGNI; the *Rishis* are three *Rajas*, TRYARUNA, the son of TRIVRISHNA, TRASADASYU, the son of PURUKUTSA, and ASHWAMEDHA, the son of BHARATA; or ATRI alone may be the *Rishi*: the metre of the three first stanzas is *Trishtubh*, of the last three *Anushtubh*.

1. AGNI, who art the protector of the good, most wise, powerful, and opulent; TRYARUNA, the son of TRIVRISHNA, has become renowned, VAISHWANARA, in that he has bestowed upon me a pair of cattle with a waggon, and with ten thousands of treasure.

2. AGNI, VAISHWANARA, who art deservedly praised and exalted (by us), bestow happiness upon TRYARUNA, who gives me hundreds (of *Suvarnas*), twenty cattle, and a pair of burden-bearing horses.

3. As TRYARUNA, pleased by the eulogies of me who have many children, presses with earnest (mind, gifts upon me), so does TRASADASYU, desirous, AGNI, of thy valued favour through thine exceeding praise.

4. When ASHWAMEDHA gives to him who solicits of him as a benefactor, saying (bestow wealth) upon me, and comes (to him) with a verse (in thy praise), do thou, AGNI, grant intelligence to (the *Raja*) who wishes to offer sacrifice (to thee).

5. Whose hundred robust oxen yield me delight, as the triple-mixed *Soma*, the offering of ASHWAMEDHA (gratifies thee).

6. INDRA and AGNI, bestow upon the munificent ASHWAMEDHA infinite wealth with excellent posterity, undecaying as the sun in heaven.

V. 2. 14.

The deity as before; the *Rishi* is VISHWAVARA, a lady of the family of ATRI; the metre of the first and third stanzas is *Trishtubh*, of the second *Jagati*, of the fourth *Anushtubh*, and of the two last *Gayatri*.

1. AGNI, when kindled, spreads lustre through the firmament, and shines widely in the presence of the dawn: VISHWAVARA, facing the east, glorifying the gods with praises, and bearing the ladle with the oblation, proceeds (to the sacred fire).

2. When about to be kindled, AGNI, thou rulest over ambrosial (water): thou art present with the offerer of the oblation for his welfare: he to whom thou repairest acquires universal wealth; he places before thee, AGNI, the dues of hospitality.

3. Repress, AGNI, (our foes to ensure our) exceeding prosperity: may thy riches ever be excellent: preserve in concord the relation of man and wife, and overpower the energies of the hostile.

4. I praise the glory, AGNI, of thee when kindled and blazing fiercely: thou art the affluent showerer (of benefits), thou art fitly lighted at sacrifices.

5. AGNI, who art kindled and invoked, worship the gods at the holy rite, for thou art the bearer of the oblation.

6. Offer worship and adoration to AGNI when the sacrifice is solemnized: select the bearer of the oblation to the gods.

V. 2. 15.

The deity is INDRA, but one hemistich may be assigned to USHANAS; the *Rishi* is GAVISHTHI, of the race of SHAKTI; the metre is *Trishtubh*.

1. In the adoration of the gods by MANU there are three effulgences, and they, (the MARUTS), uphold three luminaries in heaven: the MARUTS of pure energy worship thee, for thou, INDRA, art their intelligent *Rishi*.

2. When the MARUTS worship INDRA, exulting and drinking of the effused libation, he grasps the thunderbolt wherewith he destroys AHI, and sets the abundant waters free to flow.

3. Or, mighty MARUTS, and thou also, INDRA, drink of this my copiously-effused libation: then the offered libation obtains cattle for the offerer, and INDRA, drinking of it, kills AHI.

4. Thereupon he fixed firmly heaven and earth, and, resolutely advancing, filled (VRITRA), like a deer, with terror: stripping off his covering, INDRA slew the DANAVA, endeavouring to hide, and panting with affright.

5. Then, for this exploit, all the gods gave thee, MAGHAVAN, in succession, the *Soma* beverage: whence thou hast retarded, for the sake of ETASA, the advancing horses of the sun.

6. Whereupon MAGHAVAN has destroyed with his thunderbolt at once his (SHAMBARA'S) ninety and nine cities: the MARUTS glorifying INDRA in a common dwelling with the *Trishtubh* hymn, he destroyed the bright (city of the *Asura*).

7. To aid (the undertaking of) his friend, AGNI, the friend (of INDRA), has quickly consumed three hundred

buffaloes; and INDRA, for the destruction of VRITRA, has at once quaffed three vessels of *Soma*, offered by MANU.

8. When thou hadst eaten the flesh of the three hundred buffaloes, when thou who art MAGHAVAN hadst drunk the three vessels of *Soma*, when he had slain AHI, then all the gods summoned INDRA, full of food, as if he had been a servant, to the battle.

9. When, INDRA, thou and USHANAS, with vigorous and rapid courses went to the dwelling of KUTSA, then, destroying his foes, you went in one chariot with KUTSA and the gods, and verily thou hast slain SHUSHNA.

10. Thou hast formerly detached one wheel (of the car) of SURYA; another thou hast given to KUTSA wherewith to acquire wealth: with the thunderbolt thou hast confounded the voiceless *Dasyus*, thou hast destroyed in battle the speech-bereft (foes).

11. May the praises of GAURIVITI exalt thee: thou hast humbled PIPRU for the son of VIDATHIN: RIJISHWAN preparing dressed viands, has, through thy friendship, brought thee (to his presence), and thou hast drunk of his libation.

12. The observers of the nine month's celebration, those of the ten months, pouring out libations, worship INDRA with hymns: the leaders (of rites), glorifying him, have set open the cave (concealing the cattle).

13. Although, knowing the heroic acts which, MAGHAVAN, thou hast performed, how may I adequately offer thee adoration: most mighty INDRA, we ever celebrate at sacred rites the recent exploits which thou hast achieved.

14. Unmatched (by any), thou hast done, INDRA, all these many (deeds) by thine innate energy: wielder of the thunderbolt, whatever thou, the humbler of (foes), hast undertaken, there is no one the arrester of this thy prowess.

15. Most mighty INDRA, be pleased to accept the prayers which we are about to offer, and the present praises which we repeat: firm, doing pious acts, and desirous of wealth, I have fabricated acceptable and pious works like (rich) garments, and like a chariot.

V. 2. 16.

The deity as before, or it may be the *Raja* RINANCHAYA, who is occasionally praised; the *Rishi* is BARHUT; the metre *Trishtubh*.

1. Where is that hero? who has seen INDRA seated in his easy chariot, travelling with his horses, the thunderer, the invoked of many, who, desirous of the libation, is proceeding with riches to the habitation (of his worshipper) for his preservation?

2. I have looked down upon the secret and fearful place of his abiding; I have repaired, desiring him, (to the place of) the self-sustainer; I have inquired (of him) from others: they, the leaders (of rites), the searchers after wisdom, have said to me, let us have recourse to INDRA.

3. When the libation is offered, INDRA, we celebrate thy exploits: those (exploits) which thou hast been pleased (to achieve) for us: let him who is ignorant acquire knowledge (of them); let him who is acquainted (with them) make them known: this MAGHAVAN (is) the lord of hosts.

4. As soon as generated, INDRA, thou hast made thy mind resolved: thou hast gone alone to contend against numerous (foes): thou hast rent asunder the rock by thy strength: thou hast rescued the herd of milk-yielding kine.

5. When thou hast been born most excellent and supreme, bearing a name widely renowned, then the gods have been in dread of INDRA, and he has subjugated all the waters, the brides of the slave (VRITRA).

6. These devoted MARUTS eulogise thee with pious praise, and pour out to thee the sacrificial food: INDRA has overcome by his devices the guileful AHI, harassing the gods and arresting the waters.

7. MAGHAVAN, who art glorified by us, assailing with the thunderbolt the antagonist (of the gods), thou hast slain those who were ever hostile (to thee) from thy birth: desiring to do good to MANU, thou hast bruised the head of the slave NAMUCHI.

8. Verily thou hast made me, INDRA, thy associate when grinding the head of the slave NAMUCHI like a sounding and rolling cloud: and the heaven and earth (have been caused) by the MARUTS (to revolve like a wheel).

9. The slave (NAMUCHI) made women his weapons: what will his female hosts do unto me? the two his best beloved, (INDRA) confined in the inner apartments, and then went forth to combat against the *Dasyu*.

10. When the cows were separated from their calves, they wandered about hither and thither; but when the well-offered libations had exhilarated him, then INDRA, with his vigorous (*Maruts*), reunited them (with their calves).

11. When the libations effused by BARHRU had exhilarated him, the showerer (of benefits) shouted aloud in the combats: INDRA, the destroyer of cities, quaffing (the *Soma*), restored to him his milk-yielding cattle.

12. The *Rusamas* giving me four thousand cows, AGNI, have done well: we have accepted the wealth, the donation of the leader of leaders RINANCHAYA.

13. The *Rusamas*, AGNI, have presented to me a beautiful abode, with thousands of cattle: the sharp libations have exhilarated INDRA upon the breaking up of the (gloom-)investing night.

14. The (gloom-)investing night has dispersed with the dawn (upon the appearance of) RINANCHAYA, the *Raja* of the *Rusamas:* BARHRU being summoned, going like a fleet courser, has received the four thousand (cattle).

15. We have accepted, AGNI, the four thousand cattle from the *Rusamas:* and the glowing, the golden ewer prepared for the solemnity, we who are wise have accepted it.

V. 2. 17.

The deity is INDRA; the *Rishi* is AVASYU, of the race of ATRI; the metre is *Trishtubh*.

1. INDRA, the possessor of opulence, directs downwards the car over which, intended (to receive sacrificial) viands, he presides: he proceeds unimpeded, the first of the gods, driving (his enemies before him), as a herdsman drives the herds of cattle.

2. Hasten to us, lord of horses: be not indifferent to us: distributor of manifold wealth, befriend us; for there is

nothing else that is better, INDRA, than thou: thou hast given wives to those who were without women.

3. When the light (of the sun) overpowers the light (of the dawn) INDRA grants all (sorts of) wealth (to the worshipper): he has liberated the milch-kine from the interior of the obstructing (mountain); he dissipates the enveloping darkness with light.

4. The RIBHUS have fabricated thy car, INDRA, the invoked of many, adapted to its horses: TWASHTRI (has made) thy radiant thunderbolt: the venerable (*Angirasas*), praising INDRA with hymns, have given him vigour for the destruction of AHI.

5. When the *Maruts*, the showerers (of benefits), glorify thee, INDRA, the showerer (of desires), with praises, and the exulting stones delight (to bruise the *Soma*), then, without horses, without chariots, they, the purifying (Maruts), dispatched by INDRA, have overcome the *Dasyus*.

6. I celebrate, MAGHAVAN, thine ancient exploits, and those which thou hast newly achieved: wielder of the thunderbolt, subjugating both heaven and earth, thou hast distributed the wonderfully bountiful waters to man.

7. Handsome and sagacious INDRA, this is thy deed, that, slaying AHI, thou hast here displayed thy vigour: thou hast arrested the devices of SHUSHNA urging the combat: thou hast overcome the *Dasyus*.

8. Thou, INDRA, (abiding on the further bank), hast rendered the fertilizing waters agreeable to YADU and TURVASU: you two, (INDRA and KUTSA), have assailed the fierce (SHUSHNA), and, (having slain him), thou hast

conveyed KUTSA (to his dwelling), and USHANAS and the gods have therefore honoured you both.

9. May your steeds bring you both, INDRA and KUTSA, riding in one chariot, to the worshipper: you have expelled him (SHUSHNA) from the waters, from his proper abode: you have driven the glooms (of ignorance) from the heart of the affluent (adorer).

10. The sage AVASYU has obtained docile horses, endowed (with the speed) of the wind: all thine adorers, INDRA, in this world, thy friends, augment thy vigour by their praises.

11. He, (INDRA), has formerly arrested in battle the rapid chariot of the sun: ETASA has borne away the wheel, and (with it INDRA) demolishes (his foes): may he, giving us precedence, be propitiated by our rite.

12. INDRA, oh people, has come to see you, wishing to behold his friend the offerer of the libation: let the creaking stones, for whose rotation the priests hasten, supply the altar.

13. Immortal (INDRA), let not the mortals who are wishing, anxiously wishing for thee, fall into sin: be indeed pleased with the sacrificers, and grant vigour to those men amongst whom may we be (especially) thine.

V. 2. 18.

The deity is the same; the *Rishi* is GAYU: the metre *Trishtubh*.

1. Thou, INDRA, hast rent the cloud asunder, thou hast set open the flood-gates, thou hast liberated the obstructed streams, thou hast opened the vast cloud, and hast given vent to the showers, having slain the *Danava*.

2. Thou, thunderer, (hast set free) the obstructed clouds in their seasons; thou hast invigorated the strength of the cloud: fierce INDRA, destroying the mighty AHI when slumbering (in the waters), thou hast established the reputation of thy prowess.

3. INDRA, by his prowess, has annihilated the weapon of that mighty beast, from whom another more powerful, conceiving himself one and unmatched, was generated.

4. The wielder of the thunderbolt, the render of the rain-cloud, has destroyed with his bolt the mighty SHUSHNA, the wrath-born (son) of the *Danaca*, the walker in darkness, the protector of the showering cloud, exhilarating himself with the food of these (living creatures).

5. Thou hast discovered, INDRA, by his acts, the secret vital part of him who thought himself invulnerable, when, powerful INDRA, in the exhilaration of the *Soma*, thou hast detected him preparing for combat in his dark abode.

6. INDRA, the showerer (of benefits) exhilarated by the effused juices, uplifting (his thunderbolt), has slain him enjoying the dews of the firmament, sleeping (amidst the waters), and thriving in sunless darkness.

7. When INDRA raised his powerful irresistible weapon against the mighty *Danavs*, when he struck him with the blow of the thunderbolt, he made him the lowest of all creatures.

8. The fierce INDRA seized upon him, that vast moving (VRITRA), when slumbering, (after) having drunk the *Soma*, subduing (his foes), and enveloping (the world), and then slew him with his great weapon in battle, footless, measureless, speechless.

9. Who may resist the withering might of that INDRA: he, single and irresistible, carries off the riches (of the enemy): these two divine (beings, heaven and earth), proceed swiftly through fear of the strength of the quick-moving INDRA.

10. The divine, self-sustaining (heaven) comes to him; the moving (earth), like a loving (wife), resigns herself to INDRA: when he shares all his vigour with these (his people), then, in due succession, men offer reverence to the potent INDRA.

11. Verily I hear of thee as chief amongst men, the protector of the good, friendly to the five classes of beings, the begotten, the renowned; may my (progeny), representing (their wishes), and uttering his praises night and day, propitiate the glorified INDRA.

12. I hear of thee influencing (creatures) according to the season, and giving riches to the pious; but what do thy devoted friends (obtain), who have entrusted their desires, INDRA, to thee.

ANUVAKA III.

V. 3. 1.

The deity is INDRA; the *Rishi* is SAMVARANA, the son of PRAJAPATI; the metre is *Trishtubh*.

1. Feeble as I am, I offer praise to the great and vigorous INDRA, for this purpose, (that he may grant) strength to (our) people: he who, associated with the MARUTS, shews favour to this person when praised for the sake of sustenance.

3. Thou, INDRA, meditating upon us, fastenest the traces of thy horses, (incited), showerer (of benefits), by those praises in which thou takest suitable delight, and do thou therefore overcome (for us) hostile men.

3. Since, mighty INDRA, those who, differing from us, and not united with thee through their lack of devotion, are not thine; therefore, divine holder of the thunderbolt, who art possessed of excellent horses, ascend the car, whose reins thou guidest, (to come to our sacrifice).

4. Inasmuch, INDRA, as many praises are thine, therefore, combating for the sake of (shedding) water on fertile (lands), thou hast effected (the discomfiture of its obstructors); thou, who art the showerer (of benefits), hast, on behalf of the sun, destroyed in his own dwelling the very name of (the *Asura*), DASA, in battle.

5. We, INDRA, are thine, and thine are they who are the leaders (of rites), promoters of (thy) strength, and willing applicants (to thee); all-powerful INDRA, may adherents worthy of commendation, and faithful, come to us, like BHAGA, in battles.

6. Glorious, INDRA, is thy strength, exulting, immortal, and clothing (the world with light); do thou give us riches, and brilliant wealth, and I will greatly praise the munificence of the opulent lord.

7. Hero, INDRA, with thy protection defend us, praising and worshipping (thee), and be propitiated (by drinking) of the well-effused and agreeable *Soma* juice that yields (a defensive) covering in combat.

8. May those ten bright horses, the gift to me of the pious gold-possessing TRASADASYU, the son of PURUKUTSA,

of the race of GIRIKSHITA, convey me (to the sacrifice), and may I proceed quickly with the rites.

9. Or may those bay, well-actioned horses, the donation of VIDATHA, the son of MARUTASHWA, (convey me); or (may) the thousands (of treasure) which he was bestowing upon and giving to me, entitled to respect, and the ornaments which he presented (to decorate) the person, (contribute to the ceremony).

10. Or may the bright and active steeds bestowed upon me by DHWANYA, the son of LAKSHMANA (bear me): the riches, endowed with greatness, that have been presented, have passed (to the dwelling) of the *Rishi* SAMVARANA, like cows to their stalls.

V. 3. 2.

The deity and *Rishi* as before: the metre is *Jagati*, except in the last verse, in which it is *Trishtubh*.

1. The undecaying, heaven-conferring, unlimited (sacrificial) food, goes to the tamer (of enemies), whose adversaries are unborn: therefore (priests) pour out (the libation), dress (the cakes and butter), diligently discharge (your offices) to him who is the accepter of prayer, who is glorified by many.

2. MAGHAVAN, who fills his belly with the *Soma*, is exhilarated (by drinking) of the sweet-savoured beverage, whereupon he has lifted up his destructive thousand-edged weapon, desiring to slay (the *Asura*) MRIGA.

3. He who pours out the libation to that INDRA, by day or by night, undoubtedly becomes illustrious: SHAKRA disregards the man who is proud of his descendants and

vain of his person, and who, though wealthy, is the friend of the base.

4. SHAKRA does not turn away from him whose father, whose mother, whose brother he has slain, but is willing to accept his offerings: the regulator (of acts), the bestower of riches, does not turn away from iniquity.

5. He desires not (association in) enterprises with five or with ten; he associates not with the man who does not present libations; and cherishes not (his dependants): nay, the terrifier (of foes) punishes him or slays him, but he places the devout man in a pasturage stocked with cattle.

6. Thinning (his enemies) in battle, and accelerating the wheels (of his car), he turns away from him who offers no libation, and augments (the prosperity of) the offerer: INDRA, the subduer of all, the formidable, the lord, conducts the *Dasa* at his pleasure.

7. He proceeds to plunder the wealth of the (avaricious), and bestows the riches that are prized by man upon the donor (of the libation): every man is involved in great difficulty who provokes the might of INDRA to wrath.

8. When INDRA, the possessor of opulence, discriminates between two men, both wealthy, and exerting themselves (against each other) for the sake of valuable cattle, he takes one of them as his associate, causing (his adversaries) to tremble, and the agitator (of the clouds), together with the MARUTS, bestows upon him herds of cattle.

9. I, *Arya*, AGNI, praise SHATRI, the son of AGNIVESHA, the bestower of thousands, a type for comparison: may

the collected waters yield him abundance; may wealth and strength, and glory be upon him.

V. 3. 3.

The deity as before; the *Rishi* is PRABHUVASU, of the race of ANGIRAS; the metre is *Anushtubh*, except in the last verse, in which it is *Pankti*.

1. Perfect for our protection, INDRA, that thine act which is most effective; which is the subduer of men; holy, and difficult to be encountered in battles.

2. Whatever protections, INDRA, may be thine, whether four, or, hero, three, or those accorded to the five (classes) of men, bestow them freely upon us.

3. We invoke the desirable protection of thee, the most liberal showerer (of benefits); that (protection) which thou, the distributor of rain, the quick destroyer (of foes), grantest, (associated) with the present (MARUTS).

4. Thou art the showerer (of benefits); thou art born to (bestow) riches; thy strength rains (blessings); thy self-invigorated mind is the restrainer (of adversaries); thy manhood, INDRA, is the destroyer of multitudes.

5. INDRA, wielder of the thunderbolt, rider in an all-pervading car, object of many rites, and lord of strength, proceed against the mortal who entertains hostility towards thee.

6. Slayer of VRITRA, men with clipped sacred grass invoke thee, who art fierce and foremost among many, for aid in battle.

7. Defend, INDRA, our chariot, difficult (to be stopped), mingling foremost in combats, followed by attendants, and eagerly striving for repeated spoil.

8. Come, INDRA, to us; defend by thy providence our car: we contemplate in thee who, most mighty one, art divine, all desirable vigour: (to thee), who art divine, we offer praise.

V. 3. 4.

The deity and *Rishi* as before; the metre is *Trishtubh*.

1. May that INDRA who is the donor of wealth, who knows (how) to distribute riches, come (to our sacrifice) marching boldly like a warrior; and may he, being thirsty, and desirous (of the draught), drink of the effused *Soma* juice.

2. Hero, lord of horses, may the *Soma* ascend to thy destructive jaw, as if to the summit of a mountain: may we all, royal INDRA, who art invoked of many, give pleasure to thee with our hymns, as to horses with fodder.

3. Wielder of the thunderbolt, the invoked of many, my mind trembles through dread of poverty like a whirling wheel: MAGHAVAN, ever prosperous, may thy worshipper, PURUVASU, praise thee promptly and abundantly, seated in thy chariot.

4. This thine adorer, INDRA, like the stone (that expresses the *Soma* juice), urges praise to thee, participating in the great (reward): thou bestowest, MAGHAVAN, riches with thy left hand, thou bestowest them, lord of horses, with the right: be not reluctant.

5. May the effective eulogium melt thee, the showerer (of benefits): thou, the showerer, art borne (to the sacrifice) by vigorous steeds: sender of rain, thou of the handsome chin, wielder of the thunderbolt, showerer, whose car showers down (blessings), do thou defend us in battle.

6. MARUTS, may all men bow in obedience to that youthful SHRUTARATHA, the possessor of abundance, who has bestowed (upon us) two bay steeds accompanied by three hundred (cattle).

V. 3. 5.

The deity and metre as before; the *Rishi* is ATRI.

1. The piously worshipped (AGNI), when invoked, glistening with the oblation, vies with the splendour of the sun: may the dawns rise propitious to him who says, let us offer oblations to INDRA.

2. He whose fire is kindled, whose sacred grass is strewn, offers worship: he whose stone is uplifted, whose *Soma* juice is effused, offers praise: the priest, of whom the stones utter the sounds of bruising, descends with the oblation (for previous ablution) to the stream.

3. The bride (of INDRA), devoted to her lord, attends him (to the rite), who thus brings (with him) his accompanying queen: may his car convey to us ample food; may it sound loudly; may it scatter around many thousands (of riches).

4. That prince suffers no evil in whose realm INDRA drinks the sharp *Soma* juice mixed with milk: attended by faithful (followers), he moves (in all directions): he

destroys his enemy, he protects his subjects: enjoying prosperity, he cherishes the name of (INDRA).

5. He cherishes (his kin); he (reigns) in welfare and prosperity; he is victorious in present and continuous (time): dear is he to the sun, dear to AGNI, who, with prepared libation, offers it to INDRA.

V. 3. 6.

The deity and *Rishi* as before; the metre is *Anushtubh*.

1. INDRA of many exploits, liberal is the distribution of thine abundant riches: therefore, all-beholder, possessor of excellent wealth, bestow upon us opulence.

2. Although, most mighty INDRA, thou possessest well-known abundance (of food), yet golden-hued (deity) it is most notoriously reported as difficult (to be procured).

3. Wielder of the thunderbolt, thine are the strong (MARUTS), who are adorable, and whose exploits are renowned: both divinities, (thou and they), rule at pleasure over heaven and earth.

4. Slayer of VRITRA, bring to us, thy (worshippers), the wealth of any powerful (man) whatsoever, for thou art disposed to enrich us.

5. May we, SHATAKRATU, speedily (partake of) thy felicity through these our prayers: may we be well secured, INDRA, (by thee): may we be carefully protected, hero, by thee.

V. 3. 7.

The deity and *Rishi* as before; the metre also is the same, except in the last verse, in which it is *Pankti*.

1. Wonderful INDRA, wielder of the thunderbolt, since precious treasure is to be distributed by thee, bestow it, possessor of riches, with both hands, upon us.

2. Whatever food thou considerest desirable, INDRA, bestow it: let us be to thee (in the relation of thy) gift of unlimited sustenance.

3. Since thy bountiful and praiseworthy will is notorious and vast, therefore, thunderer, thou hast made ready for bestowing upon us substantial food.

4. With ancient (hymns) the pious approach INDRA, to laud him who is most worthy of the beverage (the offering) of you who are opulent; (him) who is the king of men.

5. To that INDRA is the poetical and articulate prayer to be recited: to him the conveyers of pious praise, the sons of ATRI, raise their hymns: the sons of ATRI illume their hymns.

V. 3. 8.

INDRA is the divinity of the first four verses, SURYA of the fifth, ATRI of the last four, but he is also the *Rishi* of the whole; the metre of the three first stanzas is *Ushnih*, of the fifth and ninth *Anushtubh*, of the rest *Trishtubh*.

1. Come, INDRA, (to our sacrifice); drink, lord of the *Soma*, of the juice expressed by the stones: showerer (of benefits), utter destroyer of VRITRA, (come) with the showering (MARUTS).

2. The stone is the showerer, the inebriation is the showerer, this effused *Soma* is the showerer; showerer (of benefits), INDRA, utter destroyer of VRITRA, come with the showering (MARUTS).

3. Effusing the libation, I invoke thee, the showerer (of benefits), for thy marvellous protections: showerer (of benefits), INDRA, utter destroyer of VRITRA, come with the showering (MARUTS).

4. May the accepter of the spiritless libation, the wielder of the thunderbolt, the showerer (of benefits), the overcomer of quick-flying foes, the mighty, the monarch, the slayer of VRITRA, the drinker of the *Soma*, having harnessed his horses, come down (to us): may INDRA be exhilarated at the mid-day sacrifice.

5. When, SURYA, the son of the *Asura* SWARBHANU, overspread thee with darkness, the worlds were beheld like one bewildered, knowing not his place.

6. When, INDRA, thou wast dissipating those illusions of SWARBHANU which were spread below the sun, then ATRI, by his fourth sacred prayer, discovered the sun concealed by the darkness impeding his functions.

7. SURYA speaks]: Let not the violator, ATRI, through hunger, swallow with fearful (darkness) me who am thine: thou art MITRA, whose wealth is truth; do thou and the royal VARUNA both protect me.

8. Then the Brahman, (ATRI), applying the stones together, propitiating the gods with praise, and adoring them with reverence, placed the eye of SURYA in the sky: he dispersed the delusions of SWARBHANU.

9. The sun, whom the *Asura*, SWARBHANU, had enveloped with darkness, the sons of ATRI subsequently recovered; no others were able (to effect his release).

V. 3. 9.

The deities are the VISHWADEVAS; the *Rishi* is BHAUMA: the metre is *Trishtubh*, except in the sixteenth and seventeenth verses, in which it is *Atijagati*, and in the twentieth, in which it is *Viraj*, and of one hemistich.

1. Who, MITRA and VARUNA, desiring to sacrifice to you, (is able to do so)? do you, whether (abiding) in the region of heaven, or of the vast earth, or of the firmament, protect us, and give to the donor (of the oblation), and to the sacrificer, cattle and food.

2. May those divinities, MITRA, VARUNA, ARYAMAN, AYU, INDRA, RIBHUKSHIN, the MARUTS who accept pious praise, be pleased by our adorations, partaking of the gratification afforded to RUDRA, the showerer (of benefits).

3. I invoke you, ASHWINS, the restrainers (of desire), for the acceleration of your chariot with the swiftness of the wind: (priests) offer praise and oblations to the celestial destroyer of life, to the accomplisher of the sacrifice.

4. May the divine accepter of sacrifice, of whom the *Kanwas* are the priests, TRITA, VAYU, and AGNI, concurring in satisfaction with (the ruler of) heaven, or (SURYA and) PUSHAN, and BHAGA, and they who are the protectors of the universe, (come quickly) to the sacrifice, as the fleetest coursers rush to battle.

5. MARUTS, do you bring wealth comprising horses: to acquire and preserve riches the wise man offers you praise:

may the ministrant priest, (ATRI), of the son of USHAS (KAKSHIVAT), be made happy by those swift-going (horses) which are the swift-going (horses), MARUTS, of you who are rapid in motion.

6. Prevail, (priests), by your prayers, on VAYU, the divine, the fulfiller of desires, the adorable, to harness his chariot: may the light-moving accepters of sacrifice, the lovely and excellent wives (of the gods), come hither to our rite.

7. Mighty Day and Night, to you, along with the adorable (deities) of heaven, I present (the oblation) with prayers delighting and explicit: knowing, like two sages, all (that is required), do you bring (it) to the worshipper for his sacrifice.

8. I glorify you, leaders (of rites), cherishers (of many), gratifying (with oblations, you) TWASHTRI the lord of foundations, and the goddess of speech, bestower of opulence, and sharer in the satisfaction (of the other divinities); also the lords of the forest, and the herbs, that I may obtain riches.

9. May the *Parvatas* be (bountiful) to us in liberal donations; may they be favourable (to us) who are the establishers (of the world) like heroes; may the adored and adorable (deity), who is accessible (to all), who is friendly to man, ever grant us increase, being propitiated by our praise.

10. I glorify with unqualified praise the embryo of the earth-fertilizing rain, the grandson of the waters, AGNI, who is threefold, who rages (upon me) not, when travelling,

with (his) withering rays, but, bright-haired, consumes the forests.

11. How can we offer (fit praise) to the mighty posterity of RUDRA, or to the all-knowing BHAGA, for (the sake of obtaining) riches: may the waters, may the plants, protect us, and the heaven, the woods, and the mountains, whose tresses are trees.

12. May the lord of vigour, (VAYU), hear our prayers; he who traverses the firmament, the circumambient: may the waters hear, bright as cities, flowing round the towering mountains.

13. Mighty MARUTS, of goodly aspect, quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations): (the MARUTS) coming hither, well disposed, come down to us, (destroying) with their weapons the mortals opposed to them, (overcome) by agitation.

14. I offer adoration to the company of the MARUTS deserving of sacred sacrifice, to obtain the waters, whether born of heaven or earth: may my praises prosper: may the joy-bestowing heavens (flourish): may the rivers cherished (by the MARUTS) be filled with water.

15. My praise has been continually proffered as a protectress, powerful with (the means of) preservation: may the maternal and venerable earth accept our (praises), and, (pleased) with her pious (worshippers) be (to us) straight-handed, and the giver of good.

16. How may we (duly) worship the liberal (MARUTS) with praise, how adore the MARUTS with present praise in a fitting manner, the glorious MARUTS with present

praise? may AHIRBUDHNYA contrive not for our harm; may he be the destroyer (of our enemies).

17. The mortal (sacrificer) worships you, gods, at all times for progeny and cattle: verily, gods, the mortal worships you: may NIRRITI, on this occasion, sustain my body with salutary food, and keep off decay.

18. Divine VASUS, may we obtain from the adorable cow invigorating and mind-sustaining food: may that liberal and benignant goddess, hastening (hither), come for our felicity.

19. May ILA, the mother of the herd, and URVASHI, with the rivers, be favourable to us: may the bright-shining URVASHI (come), commanding our devotion, and investing the worshipper with light.

20. May she cherish us (as the servants) of our patron URJAVYA.

V. 3. 10.

The deities and *Rishi* as before; the metre is *Trishtubh*.

1. May our most animating praise, together with our offerings, successfully attain VARUNA, MITRA, BHAGA, and ADITI: may the ministrant of the five (vital airs, VAYU), the dweller in the dappled (firmament), he whose path is unimpeded, who is the giver of life, the bestower of happiness, hear.

2. May ADITI accept my affectionate and devoted praise, as a mother (the endearments of) a son: the pleasing, delightful prayer that is approved of by the gods I address to VARUNA and MITRA.

3. Celebrate, (priests), the most prophetic of the prophets; imbue him with the sweet libation, and may the divine SAVITRI bestow upon us ample, beneficial, and delightful riches.

4. With a (willing) mind, INDRA, thou associatest us with cattle, with pious (priests) and, lord of steeds, with prosperity, with (sacrificial) food that is agreeable to the gods, and with the favour of the adorable deities.

5. May the divine BHAGA, SAVITRI, the lord of wealth, ANSHA, INDRA (the slayer) of VRITRA, (all) the conquerors of riches, RIBHUKSHIN, VAJA, and also PURANDHI, immortals, hastening (to our sacrifice) preserve us.

6. We celebrate the exploits of MARUTWAT, the unrecoiling, the victorious, the undecaying: neither the ancients, MAGHAVAN, nor their successors, have attained thy prowess, nor has any one recent attained it.

7. Glorify the first donor of precious treasure, BRIHASPATI, the distributer of riches, the bestower of great happiness upon him who recites or chants (his praise), who comes laden with ample wealth to his invoker.

8. Associated, BRIHASPATI, with thy protections, (men) are unharmed (by foes), and become opulent and blessed with descendants: may wealth devolve on those who are generous, and givers of horses, of cows, of clothes.

9. Render transitory the riches of those who partake of enjoyment without giving satisfaction (to those who are eminent) by holy hymns: put apart from the sun those who perform not sacred rites, and who, though prospering in their posterity, are the adversaries of prayer.

10. Send, MARUTS, into darkness, with (cars) devoid of wheels, the man who invites the *Rakshasas* to the food of the gods; (him also) who reviles me when offering praise to you: whilst sweating, he toils (to realize) vain desires.

11. Praise him who has the sure arrow, the strong bow, who presides over all sanitary drugs; worship RUDRA for a comprehensive and sound understanding; adore the powerful divinity with prostrations.

12. May the dexterous-handed, humble-minded artisans (of the gods, the RIBHUS); may the wives of the showerer (INDRA); may the rivers carved out by VIBHU; may SARASWATI and the brilliant RAKA, the illustrious granters of desires, be willing to grant us riches.

13. To the great protector, (INDRA), I offer devoutly pious praise, new and originated (at this time): to him, the showerer, who, for his daughter (earth), giving form to the rivers, has provided this water for our (use).

14. May thy pious praise, oh worshipper, assuredly reach the thundering, roaring lord of ILA, who, impelling the clouds and distributing the rain, proceeds, illuminating the heaven and earth with lightning.

15. May this hymn reach up to the presence of the might of the MARUTS, the youthful sons of RUDRA: the desire of riches incites me to holiness: glorify those who go to sacrifice on spotted steeds.

16. May this hymn attain (the divinities) of earth and heaven, the trees, the herbs, for (the sake of) wealth: may each individual deity be successfully invoked by me: let not mother earth take us into unfavourable thought.

17. May we ever, gods, enjoy great and uninterrupted felicity.

18. May we ever be participant of the unprecedented, joy-conferring, and well-guided protection of the ASHWINS: bring to us, immortal (ASHWINS), riches, male progeny, and all good things.

V. 3. 11.

The deities as before; The *Rishi* is ATRI; the metre is *Trishtubh*.

1. May the milch kine, quick-moving, doing no harm, come to us, (laden) with their sweet fluid: the wise worshipper invokes the seven vast and joy-diffusing (rivers) for the sake of ample riches.

2. (I purpose) to approach with pious praise, and with oblations, for (the sake of) the uninjured heaven and earth: may the paternal (heaven), and the sweet-spoken, free-handed, maternal (earth), both enjoying renown, defend us in every battle.

3. Priests, who are preparing (the libation), first offer to VAYU the delightful and brilliant (*Soma*); and do thou, divine VAYU, like the HOTRI, first drink of this sweet juice, which) we offer for thine exhilaration.

4. The ten expressers of the juice, (the fingers), and the two arms of the priest, which are the dexterous immolators of the *Soma*, take hold of the stone: the exulting, skilful-fingered (priest) milks the mountain-born juice of the sweet *Soma*, and that *Soma* (yields its) pure juice.

5. The *Soma* has been effused, (INDRA), for thy gratification, for (giving thee) strength in action, and for thy

great exhilaration: therefore, INDRA, when invoked by us, put to thy two beloved, docile, well-trained horses in thy car, and come down.

6. AGNI, being well pleased with us, bring to us, by paths frequented by the gods, the divine (female) GNA, mighty and omnipresent, to whom oblations are offered with reverence, who is vast and cognizant of rites, to partake of the exhilaration of the sweet *Soma*.

7. The vessel which the priests, celebrating (it), supply with butter, as if roasting a marrow-yielding animal with fire, has been placed, desirous of the sacrifice, upon the fire, like a son upon the lap of his father.

8. May this adoring, earnest, and gratifying praise go like a messenger to summon the ASHWINS hither: come, ASHWINS, givers of happiness, riding in one chariot, come down to the deposited (*Soma*), as the bolt (is essential) to the axle of the waggon.

9. I offer adoration to the powerful and rapid PUSHAN, and to (the powerful and rapid) VAYU, who are both instigators of the desire of wealth and of food, (who are both) distributors of riches.

10. Bring hither JATAVEDAS, who art invoked by us all, the MARUTS, under their several names and forms: come, all ye MARUTS, with all your protecting faculties, to the sacrifice, the praises, and the adoration of the worshipper.

11. May the radiant SARASWATI come to the sacrifice from the heavens or the spacious firmament: may the goddess, the showerer of water, propitiated by our invocation, and desirous of our gratifying praises, hear.

12. (Priests) place the mighty BRIHASPATI, the creator, whose back is dark blue, in the chamber (of sacrifice): let us worship him who is seated in the interior of the mansion, everywhere shining, golden-hued, resplendent.

13. May the sustainer of all, (AGNI), the greatly radiant, the delighter, come, with all his protecting (faculties), when invoked; he who is clothed with flames and with plants; who is irresistible; who has horns of three colours; the showerer (of benefits), the accepter of oblations.

14. The holders of the (sacrificial) ladles, the ministrant priests of the man (who institutes the rite), have repaired to the bright and most excellent place of the maternal (earth): offerers of the oblation, they foster the tender infant, (AGNI), with worship, as people rub (the limbs of a child to promote his) existence.

15. Married pairs, worn by devout rites, jointly offer abundant sacrificial food, AGNI, to thee who art mighty: may each individual divinity be successfully invoked by me: let them not take us into unfavourable thought.

16. May we ever, gods, enjo great and uninterrupted felicity.

17. May we ever be participant of the unprecedented, joy-conferring, and well-guiding protection of the ASHWINS: bring to us, immortal (ASHWINS), riches, male progeny, and all good things.

V. 3. 12.

The deities are the same; the *Rishi* is AVATSARA of the race of KASHYAPA; the metre of the fourteenth and fifteenth verses is *Trishṭubh*, of the rest *Jagati*.

1. In like manner as the ancient (sages), those our predecessors, as all sages, and those of the present period, (have obtained their wishes by his praise), so do thou by praise extract (my desires) from him who is the oldest and best (of the gods), who is seated on the sacred grass, who is cognizant of heaven, coming to our presence, vigorous, swift, victorious, for by such praises thou exaltest him.

2. Do thou, (INDRA), who art radiant in heaven, spread through the regions, for the good (of mankind), those the beautiful (waters) of the unyielding cloud: doer of good deeds, thou art the preserver (of men), not (destined) for their detriment: thou art superior to all delusions; thy name abides in the world of truth.

3. He, (AGNI), is associated with the perpetual oblation that is the true (source of good); the sustainer of all, he is of unrestricted movement, the offerer (of burnt-offerings), the cherisher of strength: gliding especially over the sacred grass, the showerer (of benefits); an infant, a youth, exempt from decay, whose place is among plants.

4. These well-combined rays (of the sun) are descending with intent to proceed on the path (of the sacrifice), amplifiers of the ceremony for this (its institutor): operating with these swift-moving, all-regulating rays, he, (ADITYA), steals the waters (that flow) in low places.

5. Object of honest eulogium, (AGNI), thou shinest amongst the reciters of thy praises when the *Soma* is

received at its effusion by the wooden (cups), and thou, accepting (the beverage), art animated by the heart-affecting (praises): giver of life, increase in the sacrifice thy protecting flames.

6. Such as (the deity) is beheld, such is he said (to be): they abide with concentrated splendour in the waters: (may they bestow) upon us honourable and ample (riches), great energy, numerous male offspring, and undecaying vigour.

7. The sage SURYA, advancing, accompanied by his bride, (the dawn), proceeds boldly, intent on combat with his enemies: may he on whom riches are dependent, secure our entire felicity, (and grant) a brilliant and everywhere protecting mansion.

8. The (pious man) proceeds to thee, most excellent (of the gods, who art indicated) by the sign of this moving (revolution); who art hymned by the *Rishis* in whose praises thy name (is glorified); he obtains that blessing by his devotion, on whatsoever (his desire) has been fixed; and he also, who of his own accord offers (worship), acquires abundant (reward).

9. The chiefest of these (our praises) proceed to the ocean-like sun: that chamber of sacrifice fails not in which (his praises) are prolonged: there the heart's desire of the worshipper is not disappointed where the mind is known to be attached to the pure (sun).

10. He verily (is to be glorified): let us, with the pleasant thoughts of KSHETRA, MANASA, AVADA, YAJATA, SADHRI, and AVATSARA, fill up the invigorating food, (the portion) to be shared by the wise.

11. Swift is the excessive and girth-distending inebriation of VISHWAVARA, YAJATA, and MAVIN: (by drinking) of these (juices) they urge one another to drink: they find the copious draught the prompt giver of intoxication.

12. May SADAPRINA, YAJATA, BAHUVRIKTA, SHRUTAVIT, TARYA, associated with you, destroy your foes: the *Rishi* obtains his desires in both (worlds), and shines brightly, whenever he adores with well-mingled (offerings and praises) the host (of heaven).

13. SUTAMBHARA is the ministrant priest of the institutor of the sacrifice, the causer of the upward ascent of all holy rites: the milch-cow offers juicy (milk); the milk is distributed: announcing this in order, (AVATSARA) studies (the holy texts) without repose.

14. Him who is ever vigilant, holy verses desire: to him who is ever vigilant sacred songs proceed: him who is ever vigilant the *Soma* thus addresses, I am always abiding in thy fellowship.

15. AGNI is ever vigilant, and him holy verses desire: AGNI is ever vigilant, and to him sacred songs proceed: AGNI is ever vigilant, and him the *Soma* thus addresses, I am ever abiding in thy fellowship.

ANUVAKA IV.

V. 4. 1.

The deities are the VISHWADEVAS: the *Rishi* is SADAPRINA; the metre is *Trishtubh*.

1. (INDRA) recovered (the hidden cattle), hurling his thunderbolt from heaven at the prayers of the ANGIRASAS:

the rays of the approaching dawn are spread around: the divine sun, scattering the clustered gloom, has risen and set open the doors of (the habitations of) men.

2. The sun distributes his radiance as if it was a substance: the parent of the rays of light, (the dawn), knowing his approach, comes from the spacious (firmament): the rivers with running waters flow, breaking down their banks: the heaven is stable like a well-constructed pillar.

3. To me, when offering praise, as to an ancient author of sacred songs, the burthen of the cloud (descends); the cloud parts (with its burthen); the sky performs (its office): the assiduously worshipping ANGIRASAS are exhausted by much (adoration).

4. INDRA and AGNI, I invoke you for my salvation with well-uttered words, agreeable to the gods; for verily, sages excelling in sacrifice, and diligently adoring, worship you with sacred songs, prompt as the MARUTS (in devotion).

5. Come to-day quickly: let us be engaged in pious acts: let us entirely annihilate the hostile: let us keep off all sacred enemies: let us hasten to the presence of the institutor of the rite.

6. Come, friends, let us celebrate that solemn rite which was effectual in setting open the (secret) stalls of the (stolen) cattle; by which MANU overcame VISHISHIPRA; by which the merchant, going to the wood (for it), obtained the water.

7. At this sacrifice the stone (set in motion) by the hands (of the priests) makes a noise, whereby the nine-months ministrants celebrated the ten-months worship;

when SARAMA, going to the ceremony, discovered the cattle, and ANGIRAS rendered all the rites effective.

8. When all the ANGIRASAS, on the opening of this adorable dawn, came in contact with the (discovered) cattle, then milk and the rest were offered in the august assembly, for SARAMA had found cows by the path of truth.

9. May SURYA, lord of seven steeds, arrive, for he has a distant goal (to reach) by a tedious route: fleet as a hawk he pounces upon the offered (sacrificial) food: ever young and far-seeing, he shines, moving amidst rays of light.

10. SURYA has ascended above the glistening water, as soon as he has put to his bright-backed steeds: sage (worshippers) have drawn him, like a ship, across the sea: the waters, hearing his commands, have come down.

11. I offer to you, (gods), for the sake of water, an all-bestowing sacrifice, whereby the nine-months ministrants have completed the ten-months rite: may we, by this sacrifice, be the protected of the gods: may we, by this sacrifice, cross over the boundaries of sin.

V. 4. 2.

The deities of the first six stanzas are the VISHWADEVAS, of the last two the wives of the gods; the *Rishi* is PRATIKSHATRA; the metre of the second and eighth stanzas is *Trishtubh*, of the rest *Jagati*.

1. The sage, (PRATIKSHATRA), has, of his own accord, attached himself to the burthen (of sacrifice), like a horse (to a chariot): I support that transcendent and preservative load: I do not desire release from it, nor yet

its reiterated imposition: the sage, going first, conducts (men) by the right path.

2. AGNI, INDRA, VARUNA, MITRA, gods, confer (upon us) strength: or, company of the MARUTS, or VISHNU, (bestow it): and may both the NASATYAS, RUDRA, the wives of the gods, PUSHAN, BHAGA, SARASWATI, be pleased (by our adoration).

3. I invoke for protection INDRA and AGNI, MITRA and VARUNA, ADITI, SWAR, *Earth*, *Heaven*, the MARUTS, the clouds, the waters, VISHNU, PUSHAN, BRAHMANASPATI, and SAVITRI.

4. Or may VISHNU grant us felicity, or the innoxious wind, or *Soma* the bestower of riches; or may the RIBHUS, the ASHWINS, TWASHTRI, or VIBHWAN be favourably disposed to our enrichment.

5. Or may the adorable, heaven-abiding company of the MARUTS, come to us to take their seats on the sacred grass; or may BRIHASPATI, PUSHAN, VARUNA, MITRA, ARYAMAN, bestow upon us domestic happiness.

6. Or may the glorious mountains, the beneficent rivers, be to us for our preservation: may BHAGA, the apportioner of wealth, come with abundance and protection; may this wide-pervading ADITI hear my invocation.

7. May the wives of the gods, desiring (our homage), defend us: may they so protect us that (we may obtain) vigorous (offspring) and abundant food: whether terrestrial, or those in charge of the waters (in the firmament), do you, goddesses, earnestly invoked, bestow upon us felicity.

8. Or may the goddesses, the wives of the gods, accept (the offering): INDRANI, AGNAYI, the radiant ASHWINI, RODASI, VARUNANI, may each hear (our prayer): may the goddesses partake (of the oblation): may the (personified) season of the wives of the gods, accept it.

V. 4. 3.

The deities are the VISHWADEVAS: the *Rishi* is PRATIRATHA: the metre is *Trishtubh*.

1. Arousing (men to their labours), the adorable (Dawn) comes from the heaven, a mighty mother, the awakener of her daughter (earth): pious, ever young, and glorified, (she comes), when invoked, to the chamber of sacrifice with the protecting (gods).

2. The rays (of light) extending round, fulfilling their duty (of bringing on the day), abiding in contact with the orb of the immortal (sun), unlimited and diffusive, spread everywhere through heaven and earth.

3. The showerer (of rain), the shedder of dew, the radiant and quick-going (car) has entered the region of the paternal east: the many-tinted and pervading (luminary) proceeds to both extremities of the firmament, (and so) preserves (the world).

4. The four (chief priests) sustain him (with oblations and praises), seeking their own welfare: the ten (regions of space) invigorate him, their embryo, to travel (his daily course): his three elementary rays swiftly traverse the boundaries of the sky.

5. (Behold), men, this indescribable form from which the rivers (spring), and where the waters dwell; which

(form, the firmament), the two, (day and night), associated and equally allied, as well as other (seasons), born (of it, as of a parent), here and there sustain.

6. To him (worshippers) multiply praises and acts of adoration: for (him as for) a son, the (divine) mothers weave garments (of light): rejoicing in the contact of their impregnation, the wives of the sun, (the solar rays), come to our presence by the path of the sky.

7. May this (hymn), MITRA and VARUṆA, be valued (by you): may it, AGNI, be valued (by thee) as the means to us of happiness unmixed: may we (thence) obtain stability and permanence: reverence be to thee, radiant and mighty asylum (of the universe).

V. 4. 4.

The deities as before; the *Ṛishi* is PRATIRATHAU; the metre *Jagatí*.

1. When may we offer adoration to the benevolent splendour, strong in its own (strength), self-sustaining with food, deserving of worship: when the delusive (energy of AGNI), investing (the heavens), spreads the waters above the clouds over the unbounded firmament.

2. These dawns diffuse the consciousness that is apprehended by pious men, and (overspread) the whole world with uniform, investing (light): the devout man disregards the dawns which have turned back, and (those which) are to come, and improves (his understanding) by those which have proceeded.

3. (Animated) by the libations offered by day and by night, (INDRA) sharpens his vast thunderbolt against

the beguiler (VRITRA): he whose hundred (rays) attend him in his own abode, sending away, and bringing back (revolving) days.

4. (I behold) the practice of that (AGNI) as of a deputy: I celebrate the host (of rays) of that (resplendent) form, (designed) for the enjoyment (of mankind): if he be with (the worshipper), he bestows upon the man who invokes him at a sacrifice such opulence as a mansion abounding with food.

5. Blazing with his (fiery) tongue in the four quarters (of the horizon) he proceeds (to the sacrifice), wearing beautiful (lustre), the disperser of darkness, extirpating foes: we know him not (as endowed) with manhood, whereby this adorable SAVITRI bestows desirable (wealth).

V. 4. 5.

The deities are the same: the *Rishi* is PRATIPRABHA; the metre is *Trishṭubh*.

1. For you, (worshippers), I approach to-day the divine SAVITRI and BHAGA, the distributors of precious (wealth) amongst men: ASHWINS, (leaders of rites), enjoyers of many (good things), desiring your friendship, I solicit your daily presence.

2. Knowing the approach of the expeller (of the foes of the gods from heaven), worship the divine SAVITRI with holy hymns: praise him with reverence, distinguishing him as distributing precious (treasures) amongst men.

3. PUSHAN, BHAGA, ADITI, bestow (severally) excellent viands: the fierce (sun) robes (himself with radiance):

the good-looking (deities), INDRA, VISHNU, VARUNA, MITRA, AGNI, give birth to happy days.

4. May the irreproachable SAVITRI (grant) us that desirable (wealth): may the flowing rivers hasten to (convey) it to us; for which purpose I, the ministering priest of the sacrifice, repeat (pious praises): affluent in food, may we be the lords of (manifold) riches.

5. May ample wealth devolve upon those who have presented victims to the VASUS, and upon those who have repeated praises to MITRA and VARUNA: confer upon them, (gods), felicity, and may we rejoice in the protection of heaven and earth.

V. 4. 6.

The deities as before: the *Rishi* is SWASTI: the metre is *Anushṭubh*, except in the fifth stanza, in which it is *Paṅkti*.

1. Let every man solicit the friendship of the divine leader (of heaven, the sun): let every man desire (of him) riches: let him request affluence (wherewith) to nourish (his descendants).

2. Divine (leader of heaven), these (worshippers) are thine, and (so are they) who praise these (other gods): these (both) we associate with opulence, we (seek) to unite with (our) desires.

3. Worship, therefore, the leaders (of our rites), our guests, (the gods), and the wives (of the deities): may the (divine) discriminator drive to a distance every adversary, (and all our) enemies.

4. Whence the victim fit to be bound, the subject (of the sacrifice), has been stationed (at the sacrificial

post): he, (SAVITRI), with mind well disposed towards the worshipper, the donor of dwellings and descendants is like a clever wife, the bestower (of wealth).

5. Leader (of heaven), may this thy protecting chariot, laden with riches, (come for our) happiness: praisers of the honoured (SAVITRI), we glorify him for felicity through well-being: praisers of the gods, we glorify (them).

V. 4. 7.

The deities and *Rishi* as before; the metre of the first four stanzas is *Gayatri*, of the next six *Ushnih*, of the next three *Trishtubh*, and of the last *Anushtubh*.

1. Come, AGNI, with all the protecting deities, to drink the libation: come with the gods.

2. (Gods who are) devoutly praised and worshipped in truth, come to the sacrifice, and drink the libation with the tongue of AGNI.

3. Sage and adorable AGNI, come with the wise and early-stirring divinities to drink the *Soma* libation.

4. This *Soma* juice, effused into the ladles, is poured out into the vase, acceptable to INDRA and VAYU.

5. Come, VAYU, propitious to the offerer of the libation, to partake of the sacrificial food, and drink of the effused juice.

6. INDRA and VAYU, you ought to drink of these libations: be gratified by them, benevolent (divinities), and partake of the sacrificial food.

7. The *Soma* juices mixed with curds are poured out to INDRA and to VAYU: the sacrificial viands proceed to you as rivers flow downwards.

8. Accompanied by all the gods, accompanied by the ASHWINS, and by USHAS, come, AGNI, and, like ATRI, delight in the libation.

9. Accompanied by MITRA and VARUNA, accompanied by SOMA and VISHNU, come, AGNI, and, like ATRI, delight in the libation.

10. Accompanied by ADITYA and the VASUS, accompanied by INDRA and by VAYU, come, AGNI, and, like ATRI, delight in the libation.

11. May the ASHWINS contribute to our prosperity: may BHAGA, and the divine ADITI (contribute) to (our) prosperity: may the irresistible VISHNU, the scatterer (of foes), bestow upon us prosperity: may the conscious Heaven and Earth (bestow upon us) prosperity.

12. We glorify VAYU for prosperity, SOMA for prosperity, he who is the protector of the world: (we praise) BRIHASPATI (attended by) all the companies (of the deities), for prosperity, and for our prosperity may the ADITYAS be ours.

13. May all the gods be with us to-day for our prosperity: may AGNI, the benefactor of all men, and giver of dwellings, (be with us) for (our) prosperity: may the divine *Ribhus* protect us for (our) prosperity: may RUDRA preserve us from iniquity for (our) prosperity.

14. MITRA and VARUNA, grant us prosperity: Path (of the firmament), and Goddess of riches, (grant us) prosperity: may INDRA and AGNI (grant us) prosperity: ADITI, bestow prosperity upon us.

15. May we ever follow prosperously our path, like the sun and the moon: may we be associated with a requiting, grateful, and recognisant (kinsman).

V. 4. 8.

The deities are the MARUTS; the *Rishi* is SHYAVASHWA; the metre of the sixth and seventh stanzas is *Pankti*, of the rest *Anushtubh*.

1. Offer worship with perseverance, SHYAVASHWA, to the praise-deserving MARUTS; they who are adorable and delight in the daily offered and inoffensive sacrificial food.

2. They are the firm friends of steady vigour, who, proceeding resolute on their way, willingly protect (our) numerous (descendants).

3. Gliding along, and shedding moisture, they pass through the nights: therefore we now celebrate the might of the MARUTS, manifested in both heaven and earth.

4. We enjoin you, (priests), to offer earnestly praise and sacrifice to the MARUTS, who, through all human ages, protect the mortal worshipper from harm.

5. Offer sacrifice to the adorable MARUTS, who (have come) from heaven, who are worthy of worship, munificent leaders (of rites), and possessors of unequalled strength.

6. Leaders (of the rains), the mighty MARUTS shine with brilliant ornaments and weapons, and hurl javeline (at their foes, the clouds): the lightnings, like roaring (torrents), daily follow the MARUTS: the radiance of the resplendent (cohort) spontaneously breaks forth.

7. The MARUTS, who are of the earth are augmented, so are those in the vast firmament: they increase in the

force of the rivers, and in the aggregate of the spacious heaven.

8. Glorify the truth-invigorated and infinite strength of the MARUTS, for they, the leaders (of the rains), gliding along, are labouring voluntarily for (our) good.

9. Whether they (abide) on the *Parushni* (river), or, purifying (all), they clothe themselves with light, or whether they break through the clouds with strength by the wheels of their chariots.

10. (Whether), following the paths that lead (to us), or that spread diversely, or those that sink into the hollows (of the mountain), or those that extend smoothly, they, (however) scattered, accept the sacrifice for my benefit, (when invoked by these appellations).

11. Now, leaders (of the rains), they support (the world): now, blending together, they bear (the oblation): now, situated remote, (they uphold distant objects): so may their manifold forms be manifest.

12. The reciters of sacred metres, desirous of water, and celebrating (the MARUTS), have drawn them to (provide) a well (for GOTAMA): some of them, (invisible) as thieves, have been my defenders: some have been (obvious) to view through the light (of life).

13. Glorify, *Rishi*, with grateful praise, the company of the MARUTS, who are manifest, bright with lightning lances, who are wise, and the creators (of all things).

14. Approach, *Rishi*, with offerings and with praise, the company of the MARUTS like a friend: come, sustaining (MARUTS), with your strength, from heaven or (any other region), glorified by our hymns.

15. Glorifying them promptly, desiring not to bring (other) deities to (his) presence, let (the worshipper) associate his gifts with those wise (divinities) renowned for their velocity, and distributors (of rewards).

16. To me, inquiring of their kindred, the sage (MARUTS) have uttered a reply: they have declared PRISHNI (to be their) mother; the mighty ones have declared the food-bestowing RUDRA (to be their) father.

17. May the seven times seven all-potent (MARUTS, aggregated as) a single troop, bestow upon me hundreds (of cattle): may I possess wealth of cows, renowned upon the (banks of) the *Yamuna*; may I possess wealth of horses.

V. 4. 9.

The deities and *Rishi* as before; the metre varies: that of the first, fifth, tenth, eleventh, and fifteenth verses is *Kakubh*; of the sixth, seventh, ninth, thirteenth, and fourteenth is *Satobrihati*; of the eighth and twelfth *Gayatri*; of the second *Brihati*; of the third *Anushtubh*; and of the fourth *Parosnishi*.

1. Who knows the birth of these (MARUTS)? who has formerly been (participant) of the enjoyments of the Maruts (by whom) the spotted deer are harnessed (to their chariots)?

2. Who has heard them, when standing in their cars, (declare) whither they go? upon what liberal worshipper do their kindred rains descend together with manifold food?

3. To me have they spoken; they who came to me with radiant steeds to (drink) the exhilarating beverage: to me (they have said), when beholding them, who are the

formless leaders (of rites), and friends of man, repeat our praise.

4. (The praise of them) who are all self-irradiating, splendid in ornaments, in arms, in garlands, in breast-plates, in bracelets, in chariots, in bows.

5. I contemplate your chariots, munificent MARUTS, with delight, like wandering lights in the rains.

6. Leaders (of the rain), munificent givers, they cause that which is the treasury (of water) to fall from the sky *for* (the benefit of) the donor (of the offering): they let loose the rain cloud, and the shedders of rain spread (everywhere) with (abundant) water.

7. The gliding (torrents), issuing (from the clouds), overspread the firmament with water, as milch-cows (yield milk), and like rapid horses let loose upon the road, the rivers rush in various directions.

8. Come, MARUTS, from heaven, from the firmaments, or from this (earth); tarry not far off.

9. Let not the *Rasa*, the *Anitabha*, the *Kubha*, or the wide-roving ocean delay you: let not the watery *Sarayu* oppose you: may the happiness of your (approach) be ours.

10. I praise that brilliant company of the MARUTS, who have your strength of recent chariots, you whom the rains attend.

11. Let us wait with sacred praises and holy rites upon your several strength, and separate troop, and individual company.

12. To what well-born and oblation-giving (worshipper) will the MARUTS proceed to-day in this their car?

13. With the same (goodwill) that you bestow imperishable grain-seed upon a son or grandson, bestow it upon us, for we ask of you life-sustaining and auspicious wealth.

14. May we overcome our secret and reviling adversaries, having departed from iniquity by good deeds: may we possess, MARUTS, through the rain (sent by you), unmixed happiness, water, cattle, and herbs.

15. Renowned (host of) MARUTS, leaders (of rites), that mortal is favoured by the gods, and blessed with progeny, whom you protect: may we be such as he is.

16. Praise the givers of enjoyment, (the MARUTS), at the sacrifice of this worshipper, (for they) delight in (pious praise), like cattle in fodder: wherefore call upon them as if upon old friends; praise them, desirous of praise, with a sacred hymn.

V. 4. 10.

The deities and *Rishi* as before: the metre is *Jagati*, in the fourteenth stanza *Trishtubh*.

1. Offer praise to the company of the MARUTS, the self-irradiating, the precipitators of mountains: present liberal oblations to the assuagers of heat, to those who come from the sky, to whom solemn rites are familiar, to the givers of abundant food.

2. Your (cohort), MARUTS, is conspicuous, mighty, shedding water and augmenting food: yoking your horses (to your cars), spreading everywhere, and combined with the lightning, the triple-(stationed company) roars aloud, and the circumambient waters fall upon the earth.

3. The MARUTS (appear) radiant with lightning, leaders (of the rain), armed with weapons of adamant, blazing with the wind, the precipitators of mountains, the repeated distributors of water, wielders of the thunderbolt, roaring in concert, combining (to send rain), and of exceeding strength.

4. Powerful RUDRAS, you urge on the nights and days, the firmament and the worlds: agitators (of all things), you toss the clouds like ships (in the sea), so (you throw down) the strong places (of the enemy); but, MARUTS, you do no harm.

5. Your prowess, MARUTS, has spread wide your glory as the sun (sends afar his) radiance, or the white (horses of the gods travel far) in their course: of unbounded lustre, you clove the cloud withholding the waters.

6. MARUTS, dispensers of rain, your strength is manifested when, shaking the water-laden cloud, you let loose the shower: conjointly propitiated, conduct us by an easy path leading to prosperity, as the eye (shows the way).

7. The sage, or the sovereign, whom you, MARUTS, direct, is never overcome nor slain: he perishes not, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled.

8. Lords of the *Niyut* steeds, overcomers of multitudes, leaders (of rites), radiant as the *Adityas*, are the dispensers of water: when sovereign lords, they fill the clouds, and, loud sounding, moisten the earth with sweet (watery) sustenance.

9. This wide-extended earth is for the MARUTS; the spacious heaven is for the spreading winds; the paths of

the firmament are provided (for their course): for them the expanding clouds quickly bestow (their gifts).

10. MARUTS of combined strength, leaders of the universe, guides of heaven, when the sun has risen you rejoice (in the *Soma* beverage), then your rapid steeds know no relaxation, but quickly you reach the limits of this road (to the sacrifice).

11. Lances (gleam), MARUTS, upon your shoulders, anklets on your feet, golden cuirasses on your breasts, and pure (waters shine) in your chariots: lightnings blazing with fire glow in your hands, and golden tiaras are towering on your heads.

12. MARUTS, when moving, you agitate the heaven of unchecked radiance, and (stir) the bright water: when you combine your energies and are shining brilliantly, and when purposing to send down rain, you utter a loud shout.

13. May we, who are possessed of chariots, intelligent MARUTS, become (proprietors) of wealth, comprising food bestowed by you: of wealth that vanishes not, as TRITYA (declines not) from the sky: therefore, MARUTS, gratify us with infinite (riches).

14. You bestow, MARUTS, wealth and enviable posterity; you protect the sage learned in the *Soma*: you grant horses and food to (me) the ministrant priest; you render a prince prosperous.

15. Therefore do I solicit wealth of you, who are prompt to grant protection, whereby we may multiply our descendants, as the sun (spreads wide his rays): be propitiated,

MARUTS, by this my praise, by the efficacy whereof may we pass over a hundred winters.

V. 4. 11.

The deities and *Rishi* as before; the metre of the last verse is *Trishtubh*, of the rest *Jagati*.

1. The adorable MARUTS, armed with bright lances and cuirassed with golden breast-plates, enjoy vigorous existence: may the cars of the quick-moving (MARUTS) arrive for our good.

2. MARUTS, you have of yourselves maintained your vigour according as you judge (fit): you shine most mighty and vast, and you pervade the firmament with your power: may the cars of the quick-moving (MARUTS) arrive for our good.

3. Born simultaneously, mighty, co-dispensers of moisture, they have grown exceedingly in glory: leaders (of rites), and radiant (are they) as the rays of the sun: may the cars of the quick-moving (MARUTS) arrive for our good.

4. Your might, MARUTS, is to be glorified: it is to be contemplated like the orb of the sun: sustain us ever in immortality: may the cars of the quick-moving (MARUTS) arrive for our good.

5. You send (the rain), MARUTS, from the firmament: charged with the waters you shower down the rain: destroyers of foes, your milch kine are never dry: may the cars of the quick-moving (MARUTS) arrive for our good.

6. When you yoke your spotted mares to the poles (of your chariots), you lay aside your golden breast-plates,

for you dissipate all hostility: may the cars of the quick-moving (MARUTS) arrive for our good.

7. Let not the mountains, let not the rivers, arrest you: whither you purpose, (MARUTS), thither repair, and compass heaven and earth: may the cars of the quick-moving (MARUTS) arrive for our good.

8. Whatever (rite has been addressed to you), MARUTS, of old; whatever is recent; whatever (hymn) is recited, VASUS, whatever prayer is repeated, do you be cognizant of all: may the cars of the quick-moving (MARUTS) arrive for our good.

9. Send us felicity, MARUTS; harm us not: bestow upon us exceeding happiness: reward our adoration by your friendship: may the cars of the quick-moving (MARUTS) arrive for our good.

10. Do you, MARUTS, conduct us to opulence: propitiated by our praises, extricate us from sin: accept, adorable (MARUTS), our offered oblation, and may we be the possessors of riches.

V. 4. 12.

The deities and *Rishi* as before; the third and eleventh verses are in the *Satobrihati*, the rest in the *Brihati* metre.

1. I invoke, AGNI, the victorious company (of the MARUTS) decorated with brilliant ornaments: (I invoke them), the people of the MARUTS, to descend to-day from above the shining heaven.

2. In whatever manner thou honourest the (MARUTS AGNI), in thy heart, may they come to me as benefactors:

gratify, (by oblations), those fierce-looking MARUTS, who most promptly come to thy invocations.

3. As the (people of the) earth having a powerful lord have recourse to him when oppressed (by others), so comes (the host of the MARUTS) exulting to us: your company, MARUTS, active as fire, is as difficult to be resisted as a formidable ox.

4. They who with ease destroy (their foes) by their prowess, like horses difficult to be restrained, they send down by their movements the vast and sounding water-laden cloud.

5. Rise up (MARUTS): verily by my praises I invoke the mighty and unpreceded (troop) of these exalted (MARUTS) like a heap of waters.

6. Yoke the bright steeds to the car; yoke the red steeds to the cars; yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen.

7. And let not that horse, bright-shining, loud-neighing, of graceful form, who has been placed (in harness), delay you, MARUTS, on your journey: urge him on in the car.

8. We invoke the food-laden chariot of the MARUTS, in which RODASI stood with the MARUTS, bearing the delicious (waters).

9. I invoke that, your cohort, gracing the chariot, brilliant and adorable, amidst which the rain-bestowing (goddess), of goodly origin, and auspicious, is worshipped together with the MARUTS.

ANUVAKA V.

V. 5. 1.

The deities and *Rishi* as before: the metre of the first six verses is *Jagati*, of the two last *Trishtubh*.

1. RUDRAS, servants of INDRA, mutually kind, riding in golden cars, come to the accessible (sacrifice): this our praise is addressed to you: (come to us as you came) from heaven, (bringing) oozing water to the thirsty (GOTAMA), longing for moisture.

2. Intelligent MARUTS, you are armed with swords, with lances, with bows, with arrows, with quivers; you are well mounted and have handsome chariots: sons of PRISHNI, you are well armed: come for our good.

3. You agitate the clouds in the sky: (you give) wealth to the donor (of oblations): through fear of your approach the forests bow down: sons of PRISHNI, you incense the earth when, for the purpose of (sending) water, you, fierce (MARUTS), yoke your spotted steeds.

4. The MARUTS, radiant with light, purifiers of the rain, like twins of goodly aspect and graceful form, masters of tawny and of ruddy steeds, devoid of guile, thinners (of foes), and vast in magnitude as the sky.

5. Shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, of inexhaustible wealth, well descended by birth, wearing golden breast-plates, entitled to adoration, (coming) from heaven, accept the ambrosial oblation.

6. Lances rest, MARUTS, upon your shoulders; strength (of) foe-destroying power is seated in your arms: golden

(tiaras) are on your heads, weapons are placed in your chariots, all glory is assembled in your limbs.

7. MARUTS, bestow upon us affluence, comprehending cattle, horses, cars, treasure, and male descendants: sons of RUDRA, grant us distinction: may I ever enjoy your divine protection.

8. Ho, MARUTS, leaders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise, young, greatly glorified, and worshipped with copious oblations.

V. 5. 2.

The deities and *Rishi* as before; the metre is *Trishtubh*.

1. I praise to-day that brilliant company of the adorable MARUTS, lords of swift horses, who pass along in strength, who, self-radiant, preside over the ambrosial rain.

2. Adore, priest, the resplendent and powerful company, whose arms (are decorated) with bracelets, whose function is the agitation (of the trees), who are wise, and by whom wealth is conferred: they who are bestowers of felicity, whose greatness is unbounded: glorify the opulent leaders (of rites).

3. May the universal MARUTS, who urge on the rain, come to you to-day laden with water: MARUTS, who are wise and young, be pleased by this fire which is kindled for you.

4. Adorable MARUTS, you cause (a son) to be born to the man (who worships you), a ruler, an over-comer of foes, and modelled by VISHWAN: from you, MARUTS, comes a

valiant descendant, strong-fisted, mighty-armed: from you (he acquires) an excellent steed.

5. Like the spokes of a wheel, none (of you) are inferior (to the rest), but equal as days (of like duration): the sons of PRISHNI are born all alike, none inferior in splendour: rapid in speed, the MARUTS, of their own free favour, send down (the rains).

6. When, MARUTS, you come with stout-axled cars drawn by spotted steeds, then the waters descend, the forests are damaged, and the bright showerer (of the rain), influenced by the solar rays, may emit a downward sound.

7. On their approach the earth becomes capable of fertility, and they deposit in her water as their germ, as the husband generates the embryo of the child: they have harnessed their horses fleet as the wind: the sons of RUDRA have emitted their perspiration, (the rain).

8. Ho, MARUTS, leaders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise, young, greatly glorified, and worshipped with copious oblations.

V. 5. 3.

Deities and *Rishi* as before; the metre is *Jagati*, except in the last verse, in which it is *Trishtubh*.

1. The priest glorifies you, MARUTS, for the good of the donor of the oblation: offer worship to the shining (heaven): I bring offerings to the earth: they, the MARUTS, scatter the rapid (rain); they traverse the firmament; they combine their own radiance with (that of) the clouds.

2. From their approach the earth trembles with fear, as a crowded boat goes quivering (through the water): visible from afar, they are recognized by their movements: the MARUTS, leaders (of rites), pass between (heaven and earth) to the solemn sacrifice.

3. You bear, for your decoration, an excellent (diadem) like the horn of cattle: as the sun, the eye (of day, dispenses light), so (are you diligent) in the distribution of the rains: graceful are you, and rapid as horses, and, like (pious) mortals, you, leaders (of rites), consider (holy ceremonies) for their glory.

4. Who may exalt the great excellencies of you who are adorable? who may (offer you fitting) praises? who (glorify your) manly (deeds)? for you make the earth tremble like a ray (of light) when you confer the gift (of rain) for (the diffusion of) fertility.

5. Resplendent as steeds, of one kindred, they engage in combat like valiant heroes: like (prosperous) men, they, the leaders (of rites), have increased (in power), and cover the eye of the sun with showers.

6. None of them are older, none younger (than the others): the destroyers of (foes), none hold a middle (rank), but all excel in glory: honourable by birth, having PRISHNI for your mother, do you, MARUTS, favourable to man, come from heaven to our presence.

7. Like birds (that fly) in rows they pass along in their strength above the vast summit (of the sky) to the ends of the firmament: their horses have caused the waters of the cloud to descend, as both (gods and mortals) know.

8. May the heaven and the earth yield (rain) for our sustenance: may the wonderfully bounteous dawns exert themselves (for our good): may these sons of RUDRA, lauded, *Rishi*, (by thee), send down the celestial rain.

V. 5. 4.

The deities are the *Maruts*, especially as associated with AGNI; the *Rishi* is as before; the metre of the seventh and eighth verses is *Jagati*; of the rest *Trishtubh*.

1. I adore the protecting AGNI with hymns: may he, propitiated on this occasion, approve of our acts: I offer (worship with praises), intended to obtain food, as if (proceeding) with cars (to the goal), circumambulating (the fire): may I exalt the praise of the MARUTS.

2. Fierce MARUTS, sons of RUDRA, who ride in easy chariots (drawn by) celebrated steeds, (at your coming) the woods bow down with fear, the earth trembles, and the mountains (shake).

3. The mountain, vast and lofty (though it be), is alarmed at your noise, and the summit of the firmament trembles when, lance-armed MARUTS, you are sporting: you rush along together like waters.

4. Like wealthy bridegrooms who have decorated their persons with golden (ornaments) and purifying waters, so the noble and powerful MARUTS, associated together in their chariots, have made great (preparation) in their several persons for their embellishment.

5. They are brothers, of whom no one is the elder, no one the younger, but who grew up together for their

mutual prosperity: may their father, RUDRA, ever youthful, the doer of good deeds, and PRISHNI, (their mother), easy to be milked, grant favourable days for (the sake of) the MARUTS.

6. Auspicious MARUTS, whether you abide in the upper, the middle, or the lower heaven, (come), RUDRAS, to us from thence; and do thou, AGNI, accept the oblation which this day we offer.

7. MARUTS, who are omniscient, since you and AGNI abide above the summits of the upper (region) of the sky, do you who cause (your enemies) to tremble, and are the consumers of (our) foes, do you, being pleased, bestow upon the sacrificer who offers you oblations desirable wealth.

8. AGNI, drink the *Soma*-juice, rejoicing, along with the MARUTS, resplendent, adorable, associated in troops, purifying all, animating and long-lived: drink, VAISHWANARA, who art identified with the ancient emblem (of flame).

V. 5. 5.

The deities are various: those of the first four, and the eleventh to the sixteenth verses are the MARUTS; the several persons whose names occur in the other stanzas are considered to be their divinities: the *Rishi* is SHYAVASHWA: the metre of the fifth stanza is *Anushtubh*, of the ninth *Satobrihati*, of the rest *Gayatri*: the occasion of the hymn, according to the Scholiast, is a wonderful old story, related by those learned in sacred lore: a priest of the family of ATRI, named ARCHANANAS, having been employed as *Hotri* by the *Raja*, RATHAVITI, the son of DARBHYA, saw at the ceremonial the daughter of the *Raja*, and, being pleased by her appearance, asked her as a wife for his son SHYAVASHWA: RATHAVITI was disposed to assent, but thought it proper

first to consult his queen, who objected to the match that SHYAVASHWA was not a *Rishi*, no maiden of their house having ever been given in marriage to a less saintly personage: to qualify himself, therefore, as a *Rishi*, SHYAVASHWA engaged in a course of rigorous austerity, and wandered about soliciting alms: among others, he begged alms of SHASHIYASI, the queen of TARANTA *Raja*, who, conducting him to her husband, said, a *Rishi* has arrived: the *Raja* replied, treat him with reverence; and SHASHIYASI, with her husband's permission, gave him a herd of cattle and costly ornaments: the *Raja* also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, PURUMILHA: on his way SHYAVASHWA met the MARUTS, whom he hymned, and was by them acknowledged to be a *Rishi*; he was also made the *Seer* (*drashta*) or author of *Suktas* of the Veda: RATHAVITI then, with the concurrence of his wife, gave him his daughter to wife: this hymn was composed in honour of the benefactors of the *Rishi*.

1. Who are you, most excellent leaders (of rites), who come one by one from a region exceedingly remote?

2. Where are your horses? where your reins? what is your capability? where are you going? the saddle is on the back (of the steeds), the bridle in their nostrils.

3. The goad is (applied) to their flanks: the drivers force them to spread their thighs apart, like women in bringing forth children.

4. Heroes, friendly to man, of honourable birth, you are as if blazing with fire.

5. She, (SHASHIYASI), who has thrown her arms round the hero TARANTA, who was eulogized by SHYAVASHWA, has given me cattle comprising horses, and cows, and hundreds of sheep.

6. SHASHIYASI, though a female, is more excellent than a man who reverences not the gods, nor bestows wealth.

7. For she discerns one who suffers pain, one who is in want, or one desirous (of any thing), and directs her mind towards the gods.

8. And, eulogizing (him), I proclaim that the man, her (other) half is, (as it were), uncommended, for he is ever the same in munificent donations.

9. Young and affable, she has explained to me, SHYAVASHWA, the road, and two ruddy horses have borne me to the valiant and renowned PURUMILHA.

10. Who, the son of VIDADASHWA, has given me a hundred (head) of cattle, and, like TARANTA, many precious gifts.

11. Those (MARUTS) who are brought hither by swift horses, drinking the inebriating juice, receive here glorification.

12. They by whose glory heaven and earth are surpassed: who shine splendid in their chariots like the radiant (sun) in the heaven above.

13. That company of MARUTS, ever young, riding in bright chariots, irreproachable, auspicious, motive, unobstructed.

14. Who knows of a certainty their (abode), where the intimidators (of their foes) rejoice? born for (the distribution of) water, exempt from defects.

15. Desirous of praise, you are the guides (to happiness) of the man who propitiates (you) by this pious rite: you are bearers of invocations to the sacrifice.

16. Do you, who are destroyers of the malevolent, abounding in wealth, and entitled to adoration, bestow upon us desirable riches.

17. Bear to DARBHYA, oh night, turning away (from me to him), this my eulogy (of the MARUTS): convey my praises, goddess, as a charioteer (conveys the contents of his vehicle to their destination).

18. And say on my behalf to RATHAVITI, when the libation is poured out, my love (for your daughter) does not depart.

19. This opulent RATHAVITI dwells upon the (banks of the) *Gomati* (river), and has his home on (the skirts of) the (*Himalaya*) mountains.

V. 5. 6.

The deities are MITRA and VARUNA; the *Rishi* is SHRUTAVID; the metre *Trishtubh*.

1. I have beheld the permanent orb of the sun, your (dwelling place), concealed by water, where (the hymns of the pious) liberate (his) steeds; where a thousand rays abide together; the one most excellent of the (embodied) forms of the gods.

2. Exceeding is that your greatness, MITRA and VARUNA, whereby the ever-moving sun has, through (succeeding) days, milked forth the stationary waters: you augment all the (world-illumining) rays of the self-revolving (sun): the one chariot of you two (perpetually) goes round.

3. Royal MITRA and VARUNA, you uphold, by your energies, earth and heaven: prompt benefactors, cause the plants to grow, give nourishment to the cattle, send down the rain.

4. May your easily-harnessed horses bear you both (hither), and with well-guided reins come down: the

embodied form of water follows you, the rivers flow as of old.

5. Augmenting the well-known and ample form (of man), in like manner as the sacred grass is preserved by prayer, do you, MITRA and VARUNA, who are invigorated by (sacrificial) viands, and abound in food, ascend your car in the midst of the place of sacrifice.

6. Be open-handed and benignant to the performer of pious acts, whom you protect in the midst of the place of sacrifice; for you two, who are sovereigns, and free from wrath, uphold together a mansion of a thousand columns.

7. The substance (of their chariot) is of gold; its pillars are of iron, and it shines in the firmament like lightning: may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, (where the columns) are erected.

8. At the break of dawn, at the rising of the sun, ascend, MITRA and VARUNA, your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants.

9. Munificent MITRA and VARUNA, protectors of the universe, (it is yours to grant) exceeding and perfect felicity, such as it is impossible to disturb: bless us with that (felicity), and may we ever be (possessed) of the riches we desire, and be confident of victory (over our enemies).

V. 5. 7.

The deities are MITRA and VARUNA; the *Rishi* is ARCHANANAS; the metre is *Jagati*.

1. Guardians of water, observers of truth, you ascend your car in the highest heaven: to him whom you, MITRA

and VARUNA, protect, the rain sends down the sweet (shower) from the sky.

2. Imperial rulers of this world, you shine, MITRA and VARUNA, at this sacrifice, the beholders of heaven: we ask of you the wealth (that is) rain, and immortality, for your forms traverse earth and heaven.

3. Imperial and mighty showerers, lords of heaven and earth, beholders of the universe, you approach, MITRA and VARUNA, with variegated clouds to hear the sound (of your praises), and cause the sky to (send down) rain by the power of the emitter of showers.

4. Your device, MITRA and VARUNA, is manifested in heaven, when the light (that is) the sun, your wonderful weapon, moves (in the firmament): him you invest in the sky with the cloud (and) with rain; and (thy) sweet drops, PARJANYA, fall (at their desire).

5. The MARUTS harness their easy-going chariot, MITRA and VARUNA, for (the emission of) water, as a hero (harnesses his war-car): their forms traverse the different spheres to distribute the rain: do you, therefore, supreme rulers, shed upon us water from heaven.

6. The cloud, (through your will), MITRA and VARUNA, utters a wonderful sound, indicative of radiance, and announcing (abundant) food: the MARUTS thoroughly invest the clouds with (their) devices, and, (along with them), you two cause the purple and faultless sky to send down rain.

7. Sapient MITRA and VARUNA, by your office you protect pious rites, through the power of the emitter of

showers: you illumine the whole world with water: you sustain the sun, the adorable chariot in the sky.

V. 5. 8.

The deities and *Rishi* as before; the metre is *Anushtubh*, except in the last verse, in which it is *Pankti*.

1. We invoke you, MITRA and VARUNA, with this hymn; each the discomfiter of foes, the conductor to heaven, like (two herdsmen) driving, by (the strength of their) arms, the herds of cattle before them.

2. Do you two, with discriminating hand, bestow upon me, your worshipper, (what I desire); for the desirable felicity (that is given by you) spreads through all lands.

3. That I may now pursue the (right) direction, may I proceed by the path of MITRA, for all (good things) are aggregated in the happiness, (the gift) of that beloved and benignant (deity).

4. May I obtain from you, MITRA and VARUNA, by my praise, such wealth as to excite envy in the dwellings of the rich and the devout.

5. Come, MITRA, (come), VARUNA, with your splendour to our assembly, and augment (the prosperity) of the affluent (worshipper), and of (those who are) your friends in their respective abodes.

6. You, MITRA and VARUNA, bring us strength and abundant (food) for (those praises) which (we offer): be largely bountiful to us in food, in riches, in prosperity.

7. Deities who are to be worshipped at the sacrifice to the gods, at the (first) shining ray (of light) at dawn,

behold my *Soma* libation poured out: hasten, with rapid steeds, leaders (of rites), propitious to ARCHANANAS.

V. 5. 9.

The deities are the same; the *Rishi* is RATAHAVYA; the metre is *Anushtubh*.

1. He who knows (how to honour you two), amongst the gods, is the performer of good works: let him communicate (that knowledge) to us, he of whom the graceful VARUNA or MITRA accepts the laudation.

2. They two, verily excelling in radiance, royal (deities), who hear (invocations) from the greatest distance, lords of the virtuous, favourers of the sacrifice, are in movement (for the good of) each individual man.

3. Approaching you, ancient (divinities), I invoke you together for protection: possessed of good steeds, (we praise you) who are provident to give us food.

4. MITRA grants even to the sinful (worshipper) the (means of) repairing to his spacious dwelling: the favour of MITRA, the destroyer of foes, is (granted) to (his) adorer.

5. May we ever be in the comprehensive guardianship of MITRA, and, free from sin, enjoy, (MITRA), thy protection, being at the same time the children of VARUNA.

6. You come, MITRA and VARUNA, to this man, and guide him (to his desires): deny us not when we are rich (in offerings): (deny us not), who are (the sons) of *Rishis*: protect us in the presenting of the libation.

V. 5. 10.

The deities and *Rishi* as before; the metre is *Anushtubh*.

1. Man, endowed with intelligence, (adore) the two deities, the performers of good deeds, the destroyers of foes; offer (oblations) to the adorable accepter of (sacrificial) food, to VARUNA, whose form is water.

2. Inasmuch as you two are possessed of irresistible and *Asura*-subduing strength, therefore has holy sacrifice been established amongst men, as the sun (has been placed) in the sky.

3. We glorify you both, that your chariots may precede ours by a long distance; accepting the pious worship of RATAHAVYA with (his) praises.

4. Now, adorable and wonderful deities, (propitiated) by the former (praises) of (me, your) worshipper, do you, who are of pure vigour, consider with approving minds (the adoration) of these men.

5. Earth, in thee is abundant water for the necessities of the *Rishis*: the two active (deities) dispense by their movements sufficiently copious (rain).

6. We and the devout (invoke) you, MITRA and VARUNA, who are far-seeing: may we proceed to your spacious and much frequented kingdom.

V. 5. 11.

The deities and metre as before: the *Rishi* is YAJATA.

1. Divine sons of ADITI, MITRA, VARUNA, ARYAMAN, verily you are possessed, at the present time, of perfect, adorable, vast, exceeding strength.

2. When you come, VARUNA and MITRA, to the delightful place of sacrifice, then, supporters of men, destroyers of foes, you bring felicity.

3. MITRA, VARUNA, ARYAMAN, who are possessed of omniscience, are all associated at our rites, as if in (their respective) stations, and protect the worshipper from the malignant.

4. They verily are observers of truth, distributors of water, protectors of holy rites amongst men: guides in the right way, liberal donors, and benefactors even of the sinner (who worships them).

5. Which of you, MITRA and VARUNA, has not been celebrated in (our) praise, for therefore do our thoughts tend towards you; the thoughts of the race of ATRI tend towards you.

V. 5. 12.

The deities and *Rishi* as before; the metre is *Gayatri*.

1. Sing loud with lusty praise to MITRA and to VARUNA: (come), mighty deities, to the great sacrifice.

2. The MITRA and VARUNA, who are both sovereign rulers, originators of the rain, eminent deities among the gods.

3. They two are able (to grant us) of great terrestrial and celestial riches: great is your might among the gods.

4. Rewarding with rain the holy rite, they favour the zealous worshipper: benevolent deities, may you prosper.

5. Senders of rain from heaven, granters of desires, lords of sustenance, suited to the liberal donors (of oblations), they ascend their spacious car.

V. 5. 13.

The deities are the same; the *Rishi* is CHAKRI; the metre *Trishtubh*.

1. MITRA and VARUNA, you uphold the three realms of light, the three heavens, the three regions (of the earth), augmenting the force of the vigorous (INDRA), and protecting the imperishable rite.

2. MITRA and VARUNA, the cows are full of milk through your (command), and the rivers yield through your (will) sweet water: through you the three radiant receptacles and showerers of rain stand severally in their three spheres.

3. I invoke the divine and bright ADITI at dawn, and at mid-day, when the sun is high: I worship you, MITRA and VARUNA, at all seasons, for the sake of riches, for sons and grandsons, for prosperity and happiness.

4. I worship you two, divine ADITYAS, who are upholders of the celestial and terrestrial worlds: the immortal gods impair not, MITRA and VARUNA, your eternal works.

V. 5. 14.

The deities and *Rishi* as before; the metre is *Gayatri*.

1. May I, MITRA and VARUNA, enjoy your favour, through which there is assuredly protection.

2. Benignant (deities), may we obtain from you, (who are) such (deities), food for our sustenance: may we, RUDRAS, be yours.

3. Protect us with your protections: preserve us with kind preservation: may we, with our descendants, overcome the *Dasyus*.

4. Workers of wondrous deeds, let us not depend upon the bounty of any other (than you), either in our persons, or with our sons and grandsons.

V. 5. 15.

The deities and metre as before; the *Rishi* is BARUVRIKTA.

1. MITRA and VARUNA, scatterers of foes, destroyers of enemies, come to this our accessible sacrifice.

2. Sagacious MITRA and VARUNA, you reign over all: bestow fulness, lords, upon our ancient rites.

3. Come, MITRA and VARUNA, to our effused libation, to drink of the *Soma* of the offerer.

V. 5. 16.

The deities and *Rishi* as before; the metre is *Ushnih*.

1. We invoke MITRA and VARUNA with hymns, like (our progenitor) ATRI: do you sit down upon the sacred grass to drink the *Soma* libation.

2. Steady are you in your functions, whom men animate by (their) devotion: come and sit down upon the sacred grass to drink the *Soma* libation.

3. May MITRA and VARUNA, accept with satisfaction our sacrifice: come and sit down upon the sacred grass to drink the *Soma* libation.

ANUVAKA VI.

V. 6. 1.

The deities are the ASHWINS; the *Rishi* is PAURA; the metre *Anushtubh*.

1. Whether, ASHWINS, you are at present far off, whether you are nigh, whether you are (straying) in many places, or whether you are in mid-air, do you, who partake of many offerings, come hither.

2. I approach you (to invite you) hither, you who are the encouragers of many; (who are) the achievers of many (great) exploits, most excellent and irresistible: I invoke you, who are most mighty, for protection.

3. You have arrested one luminous wheel of (your) car for illumining the form (of the sun), whilst with the other you traverse the spheres (to regulate) by your power the ages of mankind.

4. May the praise, universal (deities), wherewith I laud you, be agreeable to you, as offered by this (your worshipper); and do you, who are severally born, and free from blame bestow upon us food.

5. When SURYA has ascended your ever easy-moving car, then bright-waving, resplendent rays (of light) encompass you.

6. Leaders (of rites), ATRI recognized (your benevolence) with (a grateful) mind on account of the relief (you afforded him), when, NASATYAS, through his praise of you, he found the (fiery) heat innocuous.

7. Your strong, lofty, moving, ever-progressing (car) has been renowned at sacrifices ever since; ASHWINS, leaders (of rites), ATRI was rescued by your acts.

8. Mixers of the *Soma*-juice, RUDRAS, (our) nutritious (adoration) bedews you well with the libation, when you traverse (the limits) of the firmament, and the prepared viands (of the sacrifice) support you.

9. Truly have they called you, ASHWINS, the bestowers of felicity: such may you be when earnestly invoked to our sacrifice; bountiful bestowers of felicity at our sacrifice.

10. May these praises exalting the ASHWINS be productive of happiness, the praises that we fabricate as (a wheelwright) a car: we proclaim aloud fervent adoration.

V. 6. 2.

The deities, *Rishi*, and metre as before.

1. Divine ADITYAS, affluent in praise, descended this day from heaven upon the earth, hear that (laudation) which, liberal showerers (of benefits), ATRI ever addresses to you.

2. The divine NASATYAS, where are they? where are they heard of in heaven? to what worshipper do you come? who may be the associate of your praises?

3. To whom do you proceed? to whom do you repair? to (go to) whose presence do you harness your car? by whose prayers are you gratified? we are anxious for your arrival.

4. PAURAS, send to PAURA the rain-shedding cloud; drive it to him who is engaged in sacrifice, as (hunters chase) a lion in a forest.

5. You stripped off (his aged form) like a cuirass from the decrepid CHYAVANA, so that, when you had rendered him again a youth, he attracted the desires of women.

6. A glorifier of you both is here: may we be (retained) in your sight for the sake of prosperity: hear to-day (my invocation): come hither with your protections, you who are affluent in food.

7. Who among many mortals has this day (best) propitiated you? what wise man (has best propitiated you) who are reverenced by the wise? what (worshipper has best propitiated you) by sacrifice, you who are affluent in food?

8. May your car, ASHWINS, the swiftest of the cars (of the gods), come hither well-disposed towards us, the discomfiter of numerous (foes), glorified amongst men.

9. May our repeated adoration of you two, who are desirous of the libation, be productive of felicity: descending to our presence, and exceeding in wisdom, travel with rapid (steeds), swift as two falcons.

10. ASHWINS, wherever you may be, hear this invocation: the excellent sacrificial offerings, longing for your proximity, reach you.

V. 6. 3.

The deities as before; the *Rishi* is AVASYU; the metre is *Pankti*.

1. The *Rishi*, your worshipper, ASHWINS, graces your beloved chariot, the showerer (of benefits), the vehicle of wealth, with praises: masters of mystic lore, hear my invocation.

2. Passing by (other worshippers), come, ASHWINS, hither, so that I may ever overcome all (adversaries): DASRAS, riding in a golden chariot, distributors of wealth, propellers of rivers, masters of mystic lore, hear my invocation.

3. Come, ASHWINS, bring for us precious treasures: RUDRAS, riding in a golden chariot, propitiated (by sacrifice), affluent with food, masters of mystic lore, hear my invocation.

4. Showerers of wealth, the praise of your worshipper is addressed to your chariot; (to it), as well as to you, does this distinguished, devoted, embodied (adorer) offer sacrificial food: masters of mystic lore, hear my invocation.

5. With mind attentive (to praise), riding in cars, swift-moving, listening to invocations, you hastened with your steeds to the single-purposed CHYAVANA: masters of mystic lore, hear my invocation.

6. ASHWINS, leaders (of rites), may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to drink (of the proffered beverage): masters of mystic lore, hear my invocation.

7. ASHWINS, come hither: NASATYAS, be not unpropitious: invincible lords, come from hidden (regions) to our sacrificial hall: master of mystic lore, hear my invocation.

8. Invincible ASHWINS, lords of water, favour AVASYU, glorifying you at this sacrifice: masters of mystic lore, hear my invocation.

9. The dawn has come: the AGNI of the season, blazing with the oblation, has been placed (upon the altar):

showerers of wealth, subduers of foes, your immortal chariot has been harnessed: masters of mystic lore, hear my invocation.

V. 6. 4.

The deities are the same; the *Rishi* is BHARGAVA; the metre *Trishtubh*.

1. AGNI lights up the face of the dawns: the devout praisers of the pious have risen up: therefore, ASHWINS, lords of the chariot, descending, come hither to-day to the splendid sacrifice, perfect (in all its parts).

2. Harm not, ASHWINS, the perfected (rite), but coming now most quickly, be glorified on this occasion: be present at the opening of the day, with protection against destitution, and be prompt to bestow happiness upon the donor (of the offering).

3. Whether you come at the (milking time) of the cattle, at the dawn of day, at noon, when the sun is high, or by day or by night, (come) with felicitous protection: the drinking of the *Soma* has not now extended beyond the ASHWINS.

4. This station, ASHWINS, is your ancient abode; these are your mansions, this your dwelling: come from the vast firmament, (overspread) by clouds (filled) with water, bringing to us food and strength.

5. May we be united with the ASHWINS by their special protection, which is the source of happiness and guide to good: bestow upon us, immortals, wealth and posterity, and all good things.

V. 6. 5.

Deities, *Rishi*, and metre as before.

1. Worship the two who come first (of the gods) at dawn: let them drink before the greedy withholders (of the offering); for the ASHWINS verily claim the morning sacrifice; the ancient sages praised them (at dawn).

2. Worship the ASHWINS at early dawn; offer them oblations: the evening is not for the gods; it is unacceptable to them; and whether it be any other than ourselves who worships them or propitiates them, the worshipper who is foremost (in his devotion) is the most approved of.

3. Your car, ASHWINS, approaches, coated with gold, honey-tinted, water-shedding, laden with ambrosia, as quick as thought, as rapid as the wind, wherewith you pass over all obstacles.

4. He who, in the appointment (of the offerings), presents to the NASATYAS the most ample (share) of (the sacrificial) food, who gives (them) the largest portion of the viands, secures, by his acts, the welfare of his son, and ever has the advantage of those who light no sacred fires.

5. May we be united with the ASHWINS, by their special protection, which is the source of happiness, the guide to good: bestow upon us, immortals, wealth and all good things.

V. 6. 6.

The deities as before; the *Rishi* is SAPTAVADHRI: the metre of the three first stanzas is *Ushnih*, of the fourth *Trishtubh*, of the rest *Anushtubh*.

1. ASHWINS, come hither: NASATYAS, be not ill-disposed; alight like two swans upon the effused libations.

2. Like two deer, ASHWINS, like two wild cattle on (fresh) pasture; like two swans alight upon the effused libation.

3. ASHWINS, affluent in food, be propitiated at your pleasure by the sacrifice: alight like two swans upon the effused libation.

4. Inasmuch as ATRI, escaping by your aid from the fire of chaff, conciliates you, like a wife soliciting (the affection of a husband), therefore come with (your) propitious cars, with the new-born rapidity of the falcon.

5. Open, VANASPATI, like the womb of a parturient female: hear, ASHWINS, my invocation: set SAPTAVADHRI free.

6. ASHWINS, by your devices sunder the wicker-work for (the liberation of the) terrified, imploring *Rishi*, SAPTAVADHRI.

7. As the wind ruffles the lake on every side, so may thy womb be stimulated, and the conception of the months come forth.

8. As the wind, as the wood, as the ocean are agitated, so do thou, gestation of ten months, invested with the uterine membranes, descend.

9. May the boy who has reposed for ten months in the

bosom of his mother come forth, alive, unharmed, living, from a living (parent).

V. 6. 7.

The deity is the DAWN; the *Rishi* SATYASHRAVAS; the metre is *Pankti*.

1. Radiant USHAS, wake us up to-day for (the acquisition of) ample riches, in like manner as thou hast awakened us (of old): bright-born, and praised sincerely for (the gift of) horses, shew favour to SATYASHRAVAS, the son of VAYYA.

2. Daughter of heaven, who hast dawned upon SUNITHA, the son of SHUCHADRATHA, bright-born, and praised sincerely for (the gift of) horses, dawn upon the powerful son of VAYYA, SATYASHRAVAS.

3. Daughter of heaven, who art the bringer of opulence, dawn upon us to-day, as, bright-born, and praised for (the gift of) horses, thou hast dawned upon the powerful SATYASHRAVAS, the son of VAYYA.

4. The offerers of oblations who eulogize thee, lustrous USHAS, with sacred hymns, become prosperous with affluence, (through thy favour), bestower of wealth, bright-born goddess, (who art) sincerely praised for (the gift of) horses.

5. These, thy assembled (worshippers), who stand before thee to distribute wealth, entertain towards us kindly intentions, offering unlimited riches: bright-born goddess, (who art) sincerely praised for (the gift of) horses.

6. Affluent USHAS, bestow upon these (thy) devout adorers food and posterity, so that, being opulent, they

may, without stint, bestow riches upon us; bright-born goddess (who art) sincerely praised for (the gift of) horses.

7. Affluent USHAS, bring wealth and abundant food to those who, liberal givers, bestow upon us riches with horses and cattle: bright-born goddess (who art) sincerely praised for (the gift of) horses.

8. Daughter of heaven, bring to us food and cattle, together with the pure rays of the sun, and the radiant flames (of the kindled fires): bright-born goddess, (who art) sincerely praised for (the gift of) horses.

9. Daughter of heaven, Dawn! delay not our (sacred) rite; let not the sun scorch thee with his ray, as (a prince punishes) a thief, or (subdues) an enemy: bright-born goddess, (who art) sincerely praised for (the gift of) horses.

10. Thou, USHAS, art able to give (us) whatever, indeed, (has been solicited), and much (that has not been asked for); for, radiant (divinity), who art dawning upon thine adorers, thou art never cruel (to them): bright-born goddess (who art) sincerely praised for (the gift of) horses.

V. 6. 8.

The deity and *Rishi* as before; the metre is *Trishṭubh*.

1. The wise priests celebrate with hymns the divine, bright-charioted, expanded Dawn; worshipped with holy worship, purple-tinted, radiant, leading on the sun.

2. The lovely Dawn, arousing man, goes before (the sun) preparing practicable paths, riding in a spacious chariot; vast, expanding everywhere, she diffuses light at the commencement of the days.

3. Harnessing the purple oxen to her car, unwearied she renders riches perpetual: a goddess, praised of many, and cherished by all, she shines, manifesting the paths that lead to good.

4. Lucidly white is she, occupying the two (regions, the upper and middle firmament), and manifesting her person from the east: she traverses the path of the sun as if knowing (his course), and harms not the quarters of the horizon.

5. Exhibiting her person like a well-attired female, she stands before our eyes, (gracefully) inclining like (a woman who has been) bathing: dispersing the hostile glooms, USHAS, the daughter of heaven, comes with radiance.

6. USHAS, the daughter of heaven, tending to the west puts forth her beauty like a (well-dressed) woman, bestowing precious treasures upon the offerer of adoration: she, ever youthful, brings back the light as (she has done) of old.

V. 6. 9.

The deity is SAVITRI; the *Rishi* SHYAVASHWA; the metre *Jagati*.

1. The wise apply their minds; they perform sacred rites for the propitiation of the intelligent, great, adorable SAVITRI: he alone, knowing their functions, directs the priests: verily, great is the praise of the divine SAVITRI.

2. The wise SAVITRI comprehends all forms (in himself): he has engendered what is good for biped and quadruped: the adorable SAVITRI has illumed the heaven, and shines in sequence to the passage of the Dawn.

3. After the passage of which divine (being) the other

deities proceed to (obtain) majesty with power; he who by his greatness has measured out the terrestrial regions, the divine SAVITRI, (is) resplendent.

4. Either thou traversest, SAVITRI, the three regions, or combinest with the rays of SURYA; or thou passest, between the night on either hand; or thou, divine SAVITRI, art MITRA, through thy (benevolent) functions.

5. Thou alone rulest over (the actions of) living beings: thou art PUSHAN, divine (SAVITRI), by thy movements: thou art sovereign over the whole world: SHYAVASHWA offers praise, SAVITRI, to thee.

V. 6. 10.

The deity and *Rishi* as before: the metre of the first verse is *Anushtubh*, of the rest *Gayatri*.

1. We solicit of the divine SAVITRI enjoyable (wealth): may we receive from BHAGA that which is excellent, all-sustaining, destructive of foes.

2. Nothing impairs the sovereignty of this SAVITRI, which is most especially renowned and beloved.

3. That SAVITRI, who is BHAGA, bestows precious treasure on the donor of the offering: we solicit (of him) a valuable portion.

4. Grant us to-day, divine SAVITRI, affluence with progeny, and drive away evil dreams.

5. Remove from us, divine SAVITRI, all misfortunes: bestow upon us that which is good.

6. Let us be void of offence towards ADITI, according to the will of the divine SAVITRI: may we be possessed of all-desired (riches).

7. We glorify to-day with hymns SAVITRI, the protector of the good, the observer of truth, (identical with) all the gods.

8. The divine object of meditation, SAVITRI, who, ever vigilant, precedes both night and day.

9. SAVITRI, who proclaims his glory to all these living beings, and gives them life.

V. 6. 11.

The deity is PARJANYA; the *Rishi* BHAUMA; the metre of the first six verses is *Trishtubh*, of the ninth *Anushtubh*, of the rest *Jagati*.

1. I address the mighty PARJANYA who is present: praise him with these hymns; worship him with reverence, him who is the thunderer, the showerer, the bountiful, who impregnates the plants with rain.

2. He strikes down the trees, he destroys the *Rakshasas*, he terrifies the whole world by his mighty weapon: even the innocent man flies from the sender of rain, when PARJANYA, thundering, slays the wicked.

3. As a charioteer, urging his horses with his whip, brings into view the messenger (of war), so PARJANYA, (driving the clouds before him), makes manifest the messengers of the rain: the roaring of the lion-(like cloud) proclaims from afar that PARJANYA overspreads the sky with rainy clouds.

4. The winds blow strong, the lightnings flash, the plants spring up, the firmament dissolves: earth becomes (fit) for all creatures when PARJANYA fertilizes the soil with showers.

5. Do thou, PARJANYA, through whose function the earth is bowed down; through whose function hoofed cattle thrive; through whose function plants assume all kinds of forms, grant us great felicity.

6. Send down for us, MARUTS, the rain from heaven: drops of the rainy charger descend: come down PARJANYA, sprinkling water by this thundering (cloud); thou who art the sender of rain, our protector.

7. Cry aloud over (the earth); thunder; impregnate the plants; traverse (the sky) with thy water-laden chariot, draw open the tight-fastened, downward-turned water bag, and may the high and low places be made level.

8. Raise on high the mighty sheath (of rain), pour down (its contents); let the rivers flow unimpeded to the east; saturate with water both heaven and earth, and let there be abundant beverage for the kine.

9. When, PARJANYA, sounding loud and thundering, thou destroyest the wicked (clouds), this whole (world) rejoices, and all that is upon the earth.

10. Thou hast rained: now check well the rain: thou hast made the deserts capable of being crossed: thou hast given birth to plans for (man's) enjoyment: verily thou hast obtained laudation from the people.

V. 6. 12.

The deity is PRITHIVI; the *Rishi* BHAUMA; the metre *Anushṭubh*.

1. Verily thou sustainest here, PRITHIVI, the fracture of the mountains: mighty and most excellent, thou art she who delightest the earth by thy greatness.

2. Wanderer in various ways thy worshippers hymn thee with (sacred) songs; thee who, bright-hued, tossest the swollen (cloud) like a neighing horse.

3. Thou who, with solid earth, sustainest by thy strength the forest lords, when the showers of thy cloud fall from the shining sky.

V. 6. 13.

The deity is VARUNA; the *Rishi* ATRI; the metre *Trishṭubh*.

1. Offer a solemn, profound, and acceptable prayer to the imperial and renowned VARUNA, who has spread the firmament as a bed for the sun, as the immolator (spreads) the skin of the victim.

2. He has extended the firmament over the tops of the trees, has given strength to horses, milk to cows, determination to the heart: he has placed fire in the waters, the sun in heaven, the *Soma*-plant in the mountain.

3. VARUNA has set free the (water of the) downward opening cloud for the (benefit of the) heaven, the earth, and the firmament; thence is he monarch of all the world, watering the soil as the rain bedews the barley.

4. VARUNA waters earth, mid-air, and heaven, when he pleases (to send forth) the milk (of the cloud): thereupon the mountains clothe (their summits) with the rain-cloud, and the hero, (MARUTS), exulting in their strength, compel (the clouds) to relax.

5. I proclaim this great device of the renowned VARUNA, the destroyer of the *Asuras*, who, abiding in the mid-heaven, has meted the firmament by the sun, as if by a measure.

6. No one has counteracted the device of the most sagacious divinity, whereby the lucid water-shedding rivers do not fill the ocean with water.

7. If, VARUNA, we have ever committed an offence against a benefactor, a friend, a companion, a brother, a near neighbour, or, VARUNA, a dumb man, remove it from us.

8. If, like gamesters, who cheat at play, (we commit offences) knowingly, or (those) of which we know not, do thou, divine VARUNA, extricate us from them all, as if from loosened (bonds), so that we may be dear, VARUNA, to thee.

V. 6. 14.

The deities are INDRA and AGNI; the *Rishi* is ATRI; the metre is *Anushtubh*, except in the last verse, in which it is *Virat-purva*.

1. INDRA and AGNI, the mortal whom you both protect scatters the substantial treasures (of his enemies), as TRITA (confutes) the words (of his opponents).

2. We invoke the two, INDRA and AGNI, who are irresistible in conflicts, who are renowned in battles, who protect the five (classes of) men.

3. Overpowering is the might of these two: the bright (lightning) is shining in the hands of MAGHAVAN, as they go together in one chariot for the (recovery of the) cows, and the destruction of VRITRA.

4. We invoke you both, INDRA and AGNI, for (sending) your chariots to the combat, lords of moveable wealth, all-knowing, most deserving of praise.

5. I adore you, irresistible deities, for (the sake of

obtaining) horses; you who are increasing day by day like mortals, who are worthy of worship, like two *Adityas*.

6. The invigorating oblation has been offered, like the *Soma*-juice expressed by the sounding stones: do you bestow food upon the pious; great riches upon those who praise you; bestow food also upon those who praise you.

V. 6. 15.

The deities are the MARUTS; the *Rishi* is EVAYAMARUT, of the race of ATRI; the metre is *Atijagati*.

1. May the voice-born praises of EVAYAMARUT reach you, VISHNU, attended by the MARUTS: (may they reach) the strong, the adorable, the brilliantly-adorned, the vigorous, praise-loving, cloud-scattering, quick-moving company of the MARUTS.

2. EVAYAMARUT glorifies those who are manifested with the great (INDRA), who appear spontaneously and speedily with the knowledge (that the sacrifice is prepared): your strength in action, MARUTS, is not to be resisted, (though qualified) by (your) infinite liberality: you are immoveable as mountains.

3. EVAYAMARUT glorifies with praise those who, (coming) brilliant and happy from the vast heaven, hear (his invocation); in whose dwelling there is no one able to disturb them, and who, like self-radiant fires, are the impellers of the rivers.

4. That wide-spreading troop (of MARUTS) has issued from a spacious common dwelling-place, (where) EVAYAMARUT (awaits them) when their car has been spontaneously

harnessed with its rapid horses; and, emulous, vigorous, and conferring happiness, they sally forth.

5. Let not the sound (of your approach, MARUTS), which is mighty, the announcer of rain, the shedder of light, diffusive, loud, alarm EVAYAMARUT: that sound wherewith, overcoming (your foes), you who are self-irradiating, lasting-rayed, ornamented with golden ornaments, self-weaponed, bestowing food, accomplish your functions.

6. Possessors of vast strength, may your unbounded greatness, your brilliant vigour, protect EVAYAMARUT; for you are regulators for overseeing (what is fit for) the limits of the sacrifice: preserve us from those who revile us, you, who are like blazing fires.

7. May those RUDRAS, the objects of worship, like resplendent fires, protect EVAYAMARUT: they, whose ethereal dwelling, extended and wide, has been made illustrious (by them), and of whom, exempt from blame, the mighty energies (are manifested) in their courses.

8. MARUTS, devoid of enmity, come to our proffered praise, hear the invocation of your adorer, EVAYAMARUT: do you, who are associated in the worship of VISHNU, drive away, as warriors (scatter their enemies), our secret foes.

9. Adorable MARUTS come to our sacrifice, so that it may be prosperous: hear, undeterred by *Rakshasas*, the invocation of EVAYAMARUT: abiding like lofty mountains in mid-heaven, do you, who are profoundly wise, be ever intolerant of the reviler.

END OF THE FIFTH MANDALA.

NOTES ON VOLUME III.

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PAGE 1.

1. *Shitiprishthasya dhaseh ; Agni* is understood, so is *rashmayah*, rays, according to *Sayana :* he explains *dhasi* by *sarvasya dharayitri.*

Sapta vanih the commentator explains by *sarpanonabhava nadih ;* otherwise *sapta* might be thought to mean seven, its more usual acceptation.

3. THE MILCH KINE.—*Dhenavah ;* but *Sayana* considers it as an adjective equivalent to *prinayitryah*, propitiators, pleasers.

3. *Atasasya dhaseh* is explained *satatagamanasya poshanartham*, for the sake of cherishing of the perpetual going.

PAGE 2.

4. ONE ONLY WIFE.—We have in the text nothing more than *Ekam iva*, like one, the pronoun being feminine. The commentator adds, *yatha puman ekam pravishati*, as a man cohabits with one woman.

7. FIVE MINISTERING PRIESTS.—*Adhwaryubhih panchabhih sapta viprah ;* this excludes, according to the scholiast, the *Udgatri* and his class.

PAGE 3.

11. This verse is the burden of several *Suktas* in the preceding *Ashtaka*, see vol. ii, pp. 196, 204, 206. *Sayana* rather varies his interpretation in some respects upon this recurrence of the verse : thus he translates in the former, *Ila*,

by *Bhumi*, earth: here he calls her a female divinity in the form of a cow, *gorupam devatam*, and he connects *vijava* with *anumati*, good-will, explaining it *avandhya*, may it be not barren, productive: see Introduction, vol. ii, p. xx.

1. *Vanaspati*, lit. forest lord, is here said to mean the post of wood to which the victim is tied: the verse is quoted in the *Aitareya Brahmana*, II. 2, and is similarly expounded in the *Nirukta*, 8, 18.

PAGE 5.

2. (IN A MOMENT) THOU ART, ETC.—That is, according to the Scholiast, although not yet kindled, yet as soon as the attrition of the touchwood takes place *Agni* appears.

3. SOME PRECEDE WHILST OTHERS, ETC.—According to *Sayana* allusion is made to the sixteen priests, of whom the *Adhwaryu* and eleven others take an active part in the ceremonial, whilst the *Udgatri* and other three are sitting by, engaged in the recital of the prayers and hymns.

5. A FUGITIVE (SON).—The text has only *sasrivamsam iva*, like one going: the scholiast supplies the father and son; or it might be thought to indicate master and slave.

7. ANIMALS.—*Pashavah*: according to the comment. bipeds as well as quadrupeds.

9. THREE THOUSAND, ETC.—*Sayana* quotes the *Brihad Aranyaka* for this enumeration, *Adhyaya* v. *Brahmana*, but that work gives apparently 3333, or according to the gloss of *Anandagiri* 3336, but in the following verses the number is, as usual, specified as thirty-three; the eight *Vasus*, eleven *Rudras*, and twelve *Adityas*, with *Indra* and *Prajapati*: the verse occurs in the *Yajush*, XXXIII. 7, where *Mahidhara* explains part of the increase by multiplying the thirty-three by ten for the *ganas* of the deities, making not very correctly

333; and repeating this number twice, once for their multiplication by *Brahma, Vishnu,* and *Rudra,* and again by their *Shaktis: navatva ankas-trivriddha syur-devanam dasha-aiguneih, te Brahma Vishnu Rudranam shaktinam sarvabhedatah iti te cha* 333, 333, 333, *etavanto bhavanti,* the explanation is not very clear.

PAGE 6.

5. *Sama-Veda,* I. 98.

7. *Sama-Veda,* I. 100.

9. *Sahovridham,* produced by the strength required for attrition.

PAGE 7.

2. IS ASSOCIATED WITH UNDERSTANDING.—*Dhiya samrinnati,* that is, according to *Sayana, Agni* is fully aware of the objects of the ceremony, and a wish is implied that he may communicate similar knowledge to its performers, *tan tadrik prajnanavitan karotu: Mahidhara* understands it somewhat differently in form, though the same in substance, as, through knowledge *Agni* associates with the gods, for the purpose of conveying the oblations to them.—*Yajush,* XXII. 16.

3. TRAVERSES (THE DARKNESS).—*Artham hyasya taranî,* his meaning or object is crossing, or that which crosses; his light or radiance is the end or object of *Agni,* which passes over or through, darkness understood.

5. *Visham Manushinam,* according to *Sayana,* means, men the descendants of *Manu, Manor jatanam.*

7. This and the two preceding occur in the *Sama-Veda,* II. 906—908.

PAGE 8.

1. *Girbhir nabho asurasya; sambhajanigam somam prati uvmadiyabhih stutirupabhir, yajnair, ahutau: nabho, nabhavah svargasthanad ayatam:* called by our praises, come

you two from the place of *Svarga* to this enjoyable *Soma*, is *Sayana*'s explanation: the verse occurs both in the *Sama-Veda*, II. 19, and *Yajur-Veda*, VII. 31: *Mahidhara* tries to give a different sense to *Nabha*, which he identifies with *Aditya*, and conjectures a comparison understood, as, come to the *Soma* which is like the desirable sun, or it may mean, he says, those dwelling in heaven: *Nabhakshthah* the gods: Come to the *Soma* that is sought for by the gods.

5. *Jaritah sacha yajno jigati chetanah*: the expression is rather obscure: *yajna* and *chetana* are both applied by *Sayana* to the *Soma*, as the material of the sacrifice, *yajna-sadhanam*, and the animator or giver of consciousness to the organs of perception: *indriyanam chetayita*, and the co-operator with the worshipper in obtaining heaven or other benefits—*jaritah sacha svargadiphalaprapatau sahayo bhutah*: this and the next stanza occur in the *Sama*, II. 20, 21: Professor Benfey has understood it differently.

4. *Sama-Veda*, II. 1052. 5. *Ibid.*, II. 925, 1053.

6. *Ibid.*, II. 926, 1054: *Dasa-patnih purah*, cities of which *Dasas* were the lords, probably the same as *Dasyus*, infidels, enemies of the gods.

7. *Sama-Veda*, II. 927, 1044. 8. *Ibid.*, II. 928, 1045.

9. *Sama-Veda*, II. 1043: all the verses of this *Sukta* are found in the *Sama-Veda* in different places.

PAGE 9.

7. *Pushtimat, dyumat*: the first, according to the comment, implies cattle from whose milk and the like, support is derived: the second intends the precious metals and jewels.

PAGE 10.

3. PRECEDING.—*Pureyam*—the Scholiast explains *sayam pratah kalayoh pureyam*, that is, AGNI is worshipped at dawn before the day, and in the evening before the night.

4. THOU STANDEST A SUN.—*Tishtah surya:* the latter is variously explained by the Scholiast as, *su*, good, and *arya*, master; or as, urger, impeller, *preraka*, or vigour, energy, *virya*.

5. WITH UPLIFTED HANDS.—*Yajur-Veda*, XVIII. 75: *Mahidhara* explains *Uttanahastah*, with open hands, not niggardly.

OBLATION.—*Kamam*: both commentators consider this synonymous here with oblation, *purodashadihavis*, as that which is desirable to the gods, *kamaniyam*.

PAGE 11.

7. BE COGNIZANT, ETC.—*Vishwasya surathasya bodhi:* the scholiast explains the verb, know that I am his protector, *gopayita bhavami-iti budhyasva: Suratha* is literally one who has a good chariot, and is so rendered in the commentary *shobhanayanopetasya*.

1. *Dwisho rakshasa amivah: Sayana* explains *amiva* either as an epithet of the *Rakshasas*, free from sickness, vigorous, strong; or it may be a synonyme of *Pishachika*, as hovering about the sacrifice in order to interrupt it: *Mahidhara, Yajur-Veda*, II. 49, gives it the sense of *vyadhi*, sickness, keep off diseases, *vyadhanscha badhasva*.

2. WHEN THE SUN HAS RISEN.—Some, says the Scholiast, perform the worship of fire before sun-rise, some after the sun has risen.

WITH (EMBODIED) FORM.—*Tanwa sujatah*, well-born with a body, that is, with flames; or it may mean self-born, *swayambhu*, according to the comment.

AS A FATHER, ETC.—*Janaeva tanayam, yatha pita putram wvate, janna*, being put for *janaka*.

4. THE FIRST GREAT PRESERVING SACRIFICE.—Of the *Jyotishtoma*, which, according to another text, is the first and most important of sacrifices.

PAGE 12.

7. See above, *Sukta* VII. v. 11 (III. 1. 7. 11) and note thereon.

1. LORD OF THE SLAYERS OF VRITRA.—*Vritrahathanam ishe*, but *Vritra* may here imply an enemy, or iniquity, as by another text, *twayi samarpitakarmanam asmakam twat prasadat papakshayo bhavati*, through thy favour is the destruction of the sins of us whose good works have been delivered to thee: also *Sama-Veda*. I. 60.

PAGE 13.

1. THE RIGHTEOUS (AGNI).—*Prathamanudharma: dharma* may be considered as a synonyme of *Agni*; or the construction may be *anudharma*, according to law or religion.

2. See NEVE on the Deluge.

3. THREE EXISTENCES.—*Tringayanshi*, three lives, as supported by butter, by fuel, and by the *Soma* plant.

PARENT DAWNS.—*Tisro ajanirushasah: Ajani* may mean sisters, or mothers: the dawns personified as the parents or sisters of AGNI, as prior or subsequent to the lighting of the sacrificial fire in early morning; why "three" does not appear, unless the three diurnal fires are alluded to: as sisters, a text is quoted by *Sayana* assigning them separate offices: *Prajam eka rakshaty-urjam eka, rashtram eka rakshati*, one preserves the people, one vigour, one the kingdom.

PAGE 14.

5. This stanza is rather obscure.

4. UPON THE DESCENDANTS OF VISHWAMITRA.—*Vishwamitreshu* on the *Vishwamitras*, or the plural may be used honorifically in the sense of the singular.

PAGE 16.

1. DADHIKRA.—This ordinarily means a horse: in this place, according to *Sayana*, it implies a certain divinity, *Kaschid-devah*.

2. THREE VIANDS.—Butter, fuel, and the *Soma*.

THREE ABIDING PLACES.—Three altars, or the three daily sacrifices, or the three worlds.

THREE TONGUES.—The three fires, *Garhapatya*, *Ahavaniya*, and *Dakshina*.

THREE FORMS.—The three fires termed *Pavaka*, *Pavamana*, and *Shuchi*.

3. MANY ARE THE NAMES OF THEE.—*Bhurini nama*, for *namani*: the commentator explains the substantive by *tejansi*, splendours.

THE GODS HAVE DEPOSITED, ETC.—Therefore Agni is able to counteract their devices for disturbing sacrifices.

PAGE 17.

1. *Stokah*, commonly meaning any small portion, is explained throughout by *bindavah*, drops: the hymn, according to *Sayana*, is proper to animal sacrifices, *pashu-yagam*.

3. *Ojishtham to madhyato medah udbharatam*; the *medas* or *vapa* is described as the fatty matter that lubricates the abdomen like coagulated butter: it is evidently the same that is described in the Old Testament as "the fat that covereth the inwards, and all the fat that is upon the inwards." *Levit.* iv: 9, etc.

III. 2. 10.—*Panchachitirupa agnayo devata*, each verse it is said being separately recited as the *Adhwaryu* constructs

a pit or an altar, *ishtaka*, for collecting *chayana* or *chiti*, a sacrificial fire: the hymn occurs in the same order in the *Yajush*, XII. 47, 51.

1. PLACED.—*Dadhe jathare, suvidare dadhare*; but the verb is also applied to *yasmin*, the fire in which the *Soma* was placed.

PAGE 18.

Sahasrinam vajam atyam na saptim sasavan, enjoying a thousand-fold food like a quick-going horse: like a horse that enjoys various properties in battle, is *Sayana's* explanation, *sahasram nanarupatam yuddhe yo bhajati sa sahasri, tam ashvamiva*; which does not much illustrate the comparison: *Mahidhara* gives the words an entirely different sense: *Sahasrinam*, he attaches to *somam*, worthy or fit for a thousand libations, *somam sahasrarham; atyam* and *saptim* to *vajam*, food, exhilarating, *madakaram*, and satisfying, *triptikaram*: *sa*, meaning 'now,' *samprati*.

2. IN THE HEAVEN, ETC.—*Agni*, severally, as the sun, as sacrificial fire, as the fire that is illuminated by attrition from wood, as submarine fire and as wind.

OVERLOOKING MAN (VAST AS) THE OCEAN.—*Tvesha sa bhanur arnavo nrichakshah*, is explained by *Sayana, diptiman eva bhasamano nrinam drashta samudravan mahan*, shining verily and resplendent the beholder of men great like the ocean: *Mahidhara* does not differ materially but explains *arnavah* by *arnansi, udakani yatra santi*, the place where the waters are: after this verse the priest adds, *idrisho yaste bhanus, tam evishtakarupam upadadhami*, such being thy lustre, I place it in the form of the *Ishtaka*.

3. VAPOUR IN HEAVEN.—That is, in the form of smoke.

CONGREGATES THE DIVINITIES.—*Devan uchishe dhishnya ye*: *Mahidhara* agrees with *Sayana* in explaining *dhishnya*

by *prana*, or the *devas* presiding over the vital airs, *pranabhimanino devah : uchishe* the latter renders, *samavetan karoshi*.

THE BRIGHT REGION ABOVE THE SUN.—*Rochane parastat suryasya : Rochana* is said to be the loka or region where the fiery radiance burns, *Rochano namayam loko yatra agneyam jyotis tapati*, above the sun, *suryasyoparishtat*.

4. PURISHYAS.—*Purishyaso agnayah : Sayana* explains the term, *sikata sammishrah*, mixed with sand : *Mahidhara*, *pashubhyo hitah*, good for animals : *Purisham* occurs in the *Nirukta* amongst the synonymes of water, and is elsewhere explained as that which pleases or which fills—*Nir.* II. 22.

WITH THE INSTRUMENTS.—*Prasaneebhih sajoshasah*, the first, *Sayana* explains, *mrittikhananasadhanabhutair abhryadibhih ; abhrya* and others, which are the implements for digging the earth : *Mahidhara* explains it by *sananasi*, minds, being pleased in mind, *manasa prityuktah* : his interpretation, however, seems to rest on a fanciful etymology, *pra-prakarshena sananti-sambhajanti vishayan*, what especially apprehend objects of sense.

5. *Sukta* VII. v. 11 (III. 1. 7. 11).

PAGE 19.

3. HIS PARENTS.—The two pieces of stick that have been rubbed together by *Devavata*.

4. IN AN EXCELLENT SPOT OF EARTH.—*Prithivya ilayaspade*, in the foot-mark of the earth in the form of a cow, according to *Sayana*, that is, on the northern altar.

FREQUENTED BANKS.—*Manushi*, relating to man or to *Manu*, is said to imply *manushyasancharavishaye tire*, on a bank, a place frequented by men ; the *Drishadvati* and *Sarasvati* rivers are well known ; the *Apaya* has not occurred before.

1. *Yajur-Veda*, IX. 37.

3. VIGILANT.—*Dyumnena jagrive*, is explained *svatejasa sarvada jagaranopeta*, always endowed with his vigilance by own lustre or energy, *loka-rakshartham*, for the preservation of the world.

PAGE 20.

5. THOU ART KINDLED IN THE DWELLING OF THE WATERS.—That is as lightning in the firmament.

PAGE 21.

1. OBSERVER OF TRUTH.—*Anushatya*, from *anu* and *satya*: in this and similar compounds which are of frequent recurrence, the notion, at least according to the Scholiast, is not that of observing truth in the abstract, but of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

2. THE ADORABLE LORD OF SACRED RITES.—BRIHASPATI, explained here *Brihato yajnasya patim*, the lord of the great sacrifice; *tatpalakataya swaminam*, lord through protecting it.

PAGE 22.

7. I. AGNI, AM BY BIRTH, ETC.—*Agni asmi janmana jataveda*; or it may mean, I, *Agni*, am by birth *Jatavedas*.

CLARIFIED BUTTER IS MY EYE, ETC.—This is a somewhat mystical description of the universality of *Agni* in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air, and the sun, presiding over earth, mid-heaven, and heaven: the eye of *Agni* is the light of all, which light is fed by oblations of butter: ambrosia is the reward of pious acts or enjoyment of heaven and the like, which is procurable through oblations to fire, as if through his mouth or countenance, *amritam me asan*: *arkastridhatuh*; *arka* is explained *jagatsrashta pranah*, world-creating vital air.

which, becoming threefold, is *Vayu*, in the firmament, *Agni*, on earth, and *Aditya* as the source of eternal warmth and life. *Sayana* furnishes another and more simple illustration of some of the phraseology, or, as the eye lights up the world, so *ghee* thrown upon the fire causes it to burn fiercer and dispense more light: *amrita* he explains also by *prabha*, light, light is in my countenance: *tridhatu* he refers to the three vital airs termed *prana*, *apana*, and *vyana*: the identity with the air and the sun is similarly explained: the verse occurs in the *Yajush* XVIII. 66, where *Mahidhara* interprets it differently: according to him, it is the *yajamana* who identifies himself with *Agni*, saying, I am by birth, *Agni*, or of the form of *Agni*, *Agni-rupa*, the lord of all that is born, the sacrifice (*arka*), the three vedas, the measure of the water, the eternal sun: *ghee* is the eye; that is, I behold the offerer of ghee on the fire; I convert the oblation that is put into my mouth into ambrosia: thus there is no duality between *Agni* and the individual, *evamatmanyagnyadwaitam*.

8. Having by self-contemplation recognized his identity with the three manifestations, *Agni*, *Vayu*, and *Aditya*, he comes to know his identity with the universe, as by the text, *atmani vignate sarvam idam vignatam bhavati*, the self being known, all this (universe) is known.

9. THAT SAGE.—That is, *Vishwamitra* himself: in consequence of his discovery that *Vaishwanara* is *Para-brahma* the supreme spirit: as it would be scarcely decorous to say so much in his own commendation this stanza may be ascribed to Brahma.

1. THE MONTHS, ETC.—*Pra vo vaje abhidyavo havishmanto ghritachyu*: the Scholiast explains *vaje* by *masah*, months, and *abhidyavah* by *ardhamasah*, half months: *havishmanta*, literally, having the *havis* or oblation of butter, he

considers an epithet of *devah*, gods, upon the authority of the *Taittiriya*; but they also explain it by *pashavah*, animals yielding milk, of which the *havis* is made, in which the *Vajasaneyis* concur: *Ghritachi* he renders *Gau*, but the *Vajasaneya* is quoted for its meaning. *Sruk*, a ladle: there is no verb, but *pra* is regarded as implying *prabhavanti*, all these preside over your sacrificing: the explanation of *Sayana* is that of the *Taittiriya Brahmana*, but the line is obscure, the words in the senses given are unusual, and the whole is elliptical.

PAGE 23.

3. ANIMOSITIES.—*Dveshansi*, hatreds: *Sayana* proposes *papani*, sins.

6. THE EXORCISERS.—*Sabadhah*, repelling the disturbers of sacred rites by repeating the *mantra* or charm for their destruction, is *Sayana's* explanation. *rakshoghnamantroccharanena tadvishayabadhah.*

7. BY HIS EXPERIENCES.—*Mayaya*, usually illusion or guile: it is here explained *karmavishayajnanam*, knowledge of the objects of sacred rites.

9. AS THE PARENT OF THE WORLD.—*Dakshasya pitumas tana* is explained by *Sayana* as *dakshasya prajapater tanaya*, the daughter of the *Prajapati Daksha*; that is, the earth, here identified with the altar, *valiruja*: she sustains, *dharayati*, understood, him, *Agni*, the protector or father of the world, *sarvasya jagatah palakam dharayati*: this and the two preceding stanzas occur in the *Saman* II. 827, 829.

10. ILA.—As before, earth or the altar.

13. GRANDSON OF FOOD.—*Urjo napatam*, or the son of the oblation, as blazing when fed by butter and the like; or the descent may be differently accounted for, from the oblation proceeds *Aditya*, and from *Aditya*, *Agni*.

THE CREATION OF THE WISE.—*Kavikratum*, of whom, *kavayah* the wise, that is the *adhwaryu*, and the rest, are the makers, *kartorah*, by their rubbing the sticks to evolve flame.

PAGE 24.

15. THE SENDER OF SHOWERS.—The Scholiast cites *Manu* III. 76, for this property of *Agni*: "the offering that is sacrificed with fire proceeds entirely to the sun, from the sun is generated rain, and from rain food; from thence mankind."

5. AWAKENING (OBLATION).—*Jagriwim*: according to the Scholiast the *Soma* juice offered at dawn is termed *Jagriwi*, the sleep-dispelling, *swapnanwarakah*, but here we are at the third or evening worship.

PAGE 25.

1. THE APPARATUS OF ATTRITION IS READY.—*Astidam adhimanthanam asti prajananam kritam*: *Adhimanthana* is the stick, the string, and the like placed upon the two pieces of wood to assist in their attrition: *Prajananam* may have its general sense of begetting, or it denotes a tuft of dry grass used to catch and communicate the flame: *Sama-Veda*, I. 79.

3. SON OF ILA.—The fire of the Altar.

4. IN THE PLACE OF ILA.—*Haryasyade nabha prithiwyah adhi*; that is, in the middle of the northern altar: this and the preceding occur in the *Yajush*, XXXIV. 14, 15: the passage is also quoted in the *Aitareya Brahmana*, *Panch.* I. *Adhy.* 5, and similarly explained in the commentary.

PAGE 26.

8. IN THINE OWN SPHERE.—*Sayana* explains *swe loke* by *uttarawedyah nabhau* on the centre of the north altar: *Mahidhara*, *Yajur-Veda*, XI. 35, says, *krishnajine* on the hide of the black antelope.

IN THE CHIEF PLACE OF THE SACRED RITE.—*Sadaya yajnam sukritasya yonau; yajna*, according to *Sayana*, is put for the *yajamana, yajnasya karturam*, who is to be stationed *uttameloke*, in the best place, or that which enjoys the fruit of the holy rite, *sukritajanyopabhogasya sthane: Mahidhara* says, *sukrita yonih* means the *krishnajina*, the black antelope-hide.

9. PRODUCE SMOKE.—*Krinota dhumam*, produce fire, by metonymy.

10. THY PLACE.—*Sayana* says this alludes to the *Arani*, the stick of *vetasa* or *ashwattha*, or other trees: *Mahidhara, Yajur-Veda*, III. 14, explains it the *Garhapatya*, or household fire: he renders the concluding phrase also differently, give us increase of riches.

11. TANUNAPAT.—He who does not consume the persons of the worshippers *yashtrinam tanuh, shariranî na patayati, na dahati*, or it may have the meaning previously given, the grandson of the waters.

MATARISHWAN.—Who breathes, *shwasiti*, in the maternal atmosphere, *matari*.

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13. PROCLAIM HIM BORN, ETC.—When the priests and assistants behold the flame break forth they clap their hands and make sounds of rejoicing, like the parents of a new-born son.

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3. THE WEARER OF THE HELMET.—*Sushipra*, in more than one previous passage, has been explained, having a handsome nose or chin, for which *Sayana* here also quotes the *Nirukta*, VI. 17, but he proposes a new meaning, *shirastranam* a guard of the head, a helmet.

THE CONVEYOR OF MEN BEYOND EVIL.—*Turutra* may also be rendered, he by whom the gods surpass or defeat the *Asuras*.

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7. WHICH IS OBTAINED BY OBLATIONS.—*Sumatirghritachi*: the application of the epithet is not very obvious, that which goes to or obtains clarified butter, *havir anchati, prapnoti*, but it is not applicable to anything else in the hemistich.

8. HAVING DEPRIVED HIM OF HAND, ETC.—*Sahadanum kshiyantam sampinak kunarum*: this is the usual allegory of the destruction of the cloud, but several of the terms admit of different renderings: *Sahadanu*, with those proceeding from *Danu*, as in a former passage [?]; or it may mean, united with the *Dunavas*, or, according to *Mahidhara, Yajur-Veda*, XVIII. 69, it may be simply *sahau* from *sahas*, strength: *kshiyantam*, according to *Sayana, is ladhamanam*, rain-opposing: *Mahidhara* explains it *nikatavartamanam*, being near to: *Kunaru* may be a proper name, that of an *Asura*, a noisy one, *kunanashilam*, or evil-speaking, *durvachanadanam*, or, according to *Yaska, parikunanam*, loud-sounding: *Sayana* also gives another interpretation: crush the increasing cloud abiding water, *sahadanum udakadanopetam*; abiding in the sky, *kshiyantam, akashe nivasantam*; and thundering, *kunarum, garjantam*.

10. THE HEAVY CLOUD.—*Alatrino balak*, the first is explained, a cloud, and the second, that which by its abundance of water is able to do mischief: the verse is similarly explained by *Yaska, Nir.* VI. 2, but the construction and phraseology both make it somewhat obscure.

DESIRABLE AND LOUD-SOUNDING, ETC.—*Pravan puruhutam, vanirdhumantih* is explained *vananiyah shabdayamanas-ta*

apah puruhutam bahubhirahutam parthivam udakam abhyagachchan, as in the text.

13. HARMS NOT THE QUARTERS.—*Dishah suryo na minati na hinasti*, he does not injure.

HARYASHWA.—*Indra*, or he with the tawny horses.

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15. MORTAL ENEMIES.—*Martyasah*: *Sayana* explains it here, *Marayitarah*, killers, murderers.

17. THE ENEMY OF THE VEDA.—*Brahmadwishe*: *Sayana* renders it *brahmanadweshakarine*, or him who entertains hatred against the *brahman*; but *brahma* may mean the prayer of the Vedas, or the Vedas, which is here the more likely meaning, or at least the religion or ritual of the followers of the Veda.

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III. 2. 3.—Many of the verses in this hymn are of more than usual obscurity.

1. THE SONLESS FATHER.—*Shasadvahnih*: the latter is said to be the father of a daughter only, not of a son, because he conveys away (*vahati, prapayati*) his property through his married daughter into another family: *shasad, shasti*, he stipulates, that his daughter's son, his grandson, *duhitur napatyam*, shall be his son, a mode of affiliation recognized by law; and, relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied.

2. BORN OF THE BODY.—*Tanvah*, same as *tanujah*; *na jamaye riktham arik*, if there be a son the inheritance does not go to the sister, *jamaye, bhagingai*.

HE HAS MADE HER THE RECEPTACLE.—And by so doing he makes her *sanskrita*,—he secures for her one of the essential purificatory rites.

IF THE PARENTS PROCREATE CHILDREN.—*Yadi mataro janayanti vahnim*: here *vahni* is explained offspring, or rather, male offspring, a son, whilst *nahni* is said to mean a daughter; but it may imply both, as having been *borne* by the wife, and the context requires this meaning; for the one, the son, the performer of obsequial and other rites, is the heir, whilst the other is *vindhan, vidhyamana*, to be increased or made wealthy, with dresses, ornaments, and the like.

1 AND 2.—These two verses, if rightly interpreted, are wholly unconnected with the subject of the *Sukta*, and come in without any apparent object: they are very obscure, and are only made somewhat intelligible by interpretations which seem to be arbitrary, and are very unusual, although not peculiar to *Sayana*, his explanations being based on those of *Yaska*, *Nir.*, III. 4—6.

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6. See vol. i. p. 7 (I. 2. 3. 5): the verse occurs also in *Yajur-Veda*, XXXIII. 59, where the commentator gives, besides the usual legendary illustration, a different and more mystical interpretation, explaining *saraṇa* by *vach*, speech, that in which the gods *saharamante*, delight together: the other phrases are explained not very distinctly, to the same purport.

8. FAR-SEEING.—*Paḍarih, kavitama*, most wise or far-seeing as to the past, from *pada*, an object, and *vih*, who knows.

MAY HE BE FREE FROM ALL REPROACH.—*Muncharuvinvadyat*, always, *nitaram*, be free, *munchatu*—from such a fault as that of the nature of the death of *Vritra*: *Vritravadharupat-doshat*; but this is a *Pauranik* notion. *Vritra*, according to the *Puranas*, being a Brahman, and by killing him *Indra* was guilty of the heinous sin of *Brahmahatya*.

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14. *Sama-Veda*, I. v. 21.

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16. WITH THE SAGE PURIFIERS.—*Kavibhih pavitraih*: according to the commentator, the sages, who are as it were the filters or purifiers of the *Soma* libation are the divinities, *Agni*, *Vayu*, and *Surya*.

PROCEED WITH DAYS AND NIGHTS.—*Dyubhir-hinwantyaktubhih*, they go with days and nights: according to the Scholiast, they regulate by day and night the respective functions of all the world: *ratridivam sarvam jagat swa swa vyaparaprawanam kurwanti*, they make the whole world diligent in its respective functions by night and day.

17. DAY AND NIGHT.—The text has *Ubhe krishne*, both the blacks, meaning, the Scholiast affirms, *aharatre*, day and night.

BY THE MIGHT OF THE SUN.—*Suryasya mahasa*; the commentator identifies *Surya* with *Indra*, the impeller, *preraka*, of the world.

21. HE SHUT THE GATE UPON ALL, ETC.—*Dwarshchha vishwa avrinod apa swah*; that is, according to *Sayana*, having placed the cattle in the cow-pens, he covered or closed the doors; *vraje gah sthapayitwa tani dwarangyachchhaditawan*.

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1. SPIRITLESS SOMA.—*Rijishin*, possessing *rijishas*, *gatasaram Somam*, *Soma* having lost its strength.

2. MIXED WITH MILK, ETC.—*Gawashiram*, *manthinam*, *shukram*: the first has occurred before; the second is explained, *manthasanyuktam*, mixed with butter-milk; and the last, *abhinavam*, new or fresh; or they may mean

shukramanthigrahe vartamanam, being in the vessel of acid butter-milk.

DEVOUT.—*Brahmakrita*, *Indrastotram kurmanena*, making the praise of *Indra*.

5. SEND DOWN THE WATERS, ETC.—*Apo arna sisarshi*; *antarikshasthitanyudakani parthivanyudakani prapaya*, cause the waters staying in mid-air to reach, or become those of, earth: the notion has occurred before.

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11. AS THOU REMAINEDST CONCEALING, ETC.—*Anyaya sphigya kshama avastha*, is explained, *ekataraya katya bhumim avachchhadya tishthasi*: the meaning is not very clear.

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16. THOU HAST REPRESSED THE STRONG FLAME, ETC.—*Dridham chid arujo gavyam urvam*, is interpreted by *Sayana*, *prabalam api avatavartamanam urvanalam samyagabhankshih*, thou hast entirely broken the strong (*urva*) fire abiding in the deep.

III. 3. 4. SHUTUDRI.—According to the legend cited by *Sayana*, given also by *Yaska*, *Nir.* II. 24, *Vishvamitra*, the family priest of *Sudas*, the son of *Pijavana*, having gained much wealth in his service, was returning with it home, when his road brought him to the confluence of the *Vipash* and *Shutudri*; in order to make them fordable, he addressed to them the first stanzas of this hymn, to which they replied, and allowed him and his followers to cross.

1. VIPASH AND SHUTUDRI.—The modern *Beyah* and *Satlaj*, the former of which falls into the latter: the more usual reading of the ancient Sanskrit names are *Vipasha* and *Shatudru*.

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5. AT MY REQUEST.—*Me vachase somyaya*, to my speech importing the *Soma*, i.e., according to the Scholiast, the object of my address is, that having crossed over, I may go to gather the *Soma* plant: *Yaska* agrees with *Sayana* in the interpretation of this stanza, *Nir*, II. 25.

THE RIVER BEFORE ME.—That is, the *Shutudri*.

6. THE BLOCKER-UP OF RIVERS.—The cloud imprisoning the water of the rains.

SAVITRI.—*Sayana* considers *Savitri* as an epithet of INDRA, the impeller or animator of the world, *Savita sarvasya jagatah prerakah*: the *Nirukta* has a similar explanation, II. 26.

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9. WITH A WAGGON AND CHARIOT.—*Anasa rathena*: the commentator, and *Yaska* also, separate these words, *shakatena rathena cha*, by a cart and a carriage: the *anas*, a cart or waggon, or truck, would be for the conveyance of the *Soma* plant.

10. FOR THEE.—*Te* is repeated at the end of the line without any apparent connexion, according to the Scholiast it is repeated out of respect, *te iti punaruktir-adararthum*.

11. THE BHARATAS.—The *Bharatas* are said to be of the same race as *Vishwamitra*: *Bharatakulaja madiyah sarve*; but possibly nothing more is meant than those who were the bearers of *Vishwamitra*'s goods and chattels; for his connexion with the *Bharatas* is somewhat remote; besides which their family priest was *Vasishtha*. *Mahabharata Adi Parva*, v. 3734: it is also to be observed that the word in the text is *Bharata*, whilst the name of the race is most correctly *Bharata*, with the first vowel long, although the short vowel is also allowable by the rules of derivation.

13. THE PIN.—*Shamya, yugakile*: the commentator explains it also as the ropes that are fastened to the ends of the yoke, the traces, *yugyakatayarshvantiasmlagna rajjavah*, but he renders *yoktrani*, which immediately occurs, in the same manner, and that is more properly the traces.

EXHIBIT NO PRESENT INCREASE.—*Ma shunam aratam: Sayana* explains *shunam* by *samriddhim*, increase, referring, most probably, merely to the present moment—meaning, may the rivers not so rise as to prevent his passage; otherwise it might be thought to convey a wish that the rivers might never suffer any diminution, taking *shunam* in the sense of *shunyam*, emptiness. Professor Roth has translated this *Sukta* in his *Litteratur des Veda*, p. 101: there are of course differences of interpretation between us, especially when he corrects both *Sayana* and *Yaska*, as in v. 5.

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1. ARMED WITH MANY WEAPONS.—*Bhuridatra: datra*, from *do*, to cut, is explained a weapon.

2. THE PRECEDER OF MEN.—*Purvayave, agrato gantu*, the goer before: there is no other explanation.

4. ILLUMINING THE BANNER OF THE DAYS.—*Prarochayan ketum ahnam*, lighting up, according to the comment, *surya*, or the sun.

7. TO THE GODS.—*Devebhyah: Sayana* explains it *stotrebhyah*, to the praisers or worshippers.

IN THE DWELLING OF THE WORSHIPPER.—*Vivaswatah sadane: vivaswatah* is here explained, of whom dwelling, *swatah*, where various (vi) religious rites are performed.

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9. THE ARYA TRIBE.—*Aryam varnam: Sayana* considers this as implying only the best tribe, or order, *uttamam varnam*, or the three first castes collectively.

3. EAT SUITABLE FOOD.—*Sadrishir-adhi-dhanah*, eat suitable grains, that is, according to the Scholiast, fried barley, *bhrishtayavan*.

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6. *Yajur-Veda*, XXVI. 23.

8. KNOWING WELL (THE WORSHIP), ETC.—*Prajanan pathya anu sah*, that is, according to the Scholiast, rightly apprehending the praises which are due or peculiar, and which are offered with the rites enjoined by the Vedas.

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2. HATH BECOME ILLUSTRIOUS, ETC.—*Ribhur yebhih, vrishaparva vihayah*, with which (libations) he is *Ribhu*, or, as the Scholiast explains it, *diptah*, enlightened; also *vrishaparva*, or he on whom the rainy season, and other divisions of time, *parvani*, depend; or, in fact, time itself, *kalatmakah*; and *vihaya*, who abandons or resigns to those who ask anything, that which they desire: the two first, *Ribhu* and *Vrishaparva*, may also be considered as proper names or appellations of INDRA.

2. EXPRESSED BY THE STONES.—*Vrishadhutasya vrishnah*, shew the usual predilection for, *vrish*, showering, raining: the literal acceptation of these terms would be of rain-shaken rainer, but the second is explained, the *Soma*, that bestows *svarga*, and such other benefits, and the first *gravabhir-abhishutam*, juice expressed by the stones used for the purpose; the same idea of their being showerers, or bestowers of blessings, suggesting this appellation of them.

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5. MANY ARE HIS DONATIONS.—*Dakshina asya purvih*: according to *Sayana*, these are both epithets of *gavah, bahvyas-ta gavo dakshinah prajayante*, those many cows, givers (of milk

and the like) are born; but *dakshina* more usually means the fee or present to Brahmans or priests at sacrifices.

6. WHEN THE HUMBLE SOMA LIBATION PROPITIATES HIM.—According to the Scholiast, the comparison is to this effect, as small rivers and scanty waters contribute to the vast ocean, so the *Soma* juice, however insignificant, contributes to the gratification of the great *Indra*.

8. AS CAPACIOUS OF SOMA AS A LAKE.—*Hrada iva kukshayah somadhanah*: bellies, *udarani*, is used in the plural, to intimate capaciousness for holding the *Soma*.

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2. WORSHIPPED IN A HUNDRED RITES.—*Shatakratu* is a name of *Indra*, or it may be used as an epithet, he to whom a hundred (i.e., many) sacrifices are offered, or by whom many great acts are performed.

8. SLEEP-DISPELLING SOMA JUICE.—According to *Sayana*, drinking the *Soma* is preventive of sleep, *pitah somah svapnanivaraka*.

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1. AS A QUICK HORSE.—The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse.

ACTS ACCEPTABLE TO INDRA, ETC.—*Abhipriyani marmrishat parani kavir ichchhami sandrishe*: the meaning is not very obvious, and the coherence still less so, although we have the additional aid of the explanation of the passage in the *Aitareya Brahmana*, VI. 20: *priyani* is said by *Sayana* to be *Indrasya priyatamani*, and *parani* to imply *uttamani*, best and most dear to INDRA, *karmani*, acts; or *parani* may mean the acts to be done on subsequent days, *uttareshvahassu kriyamanani*: *kavi*, which is usually explained *kranta darshi*

a seer of the past, is said to mean here a holy person who, for his assiduous devotion, has attained deification. *yah purvam anushtithayajnad devebhyam agamat*; so the *Brahmana*, *ye vai tena Rishayah purve pretas-te vai kavayah*.

3. THEY HAVE SET LIMITS, ETC.—*Sam matrabhir mamire*, is explained, *matrabhih rodasyoh iyattaya parichchhinne chakruh*, with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent.

4. THE INFLUENCER OF CONSCIENCES.—The text has only *asurasya*: the comment explains it by *preraksya antaryamitaya*, impeller, from being in the inner spirit.

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6. THE GANDHARVAS, ETC.—*Gandharvan vayukeshan*: the *Gandharvas*, according to the Scholiast, are the guardians of the *Soma*, *Somarakshakan*: he quotes the *Taittiriyakas* for the specification of similar beings, although the particular name is not given: *Swanabhrajan, bambhare, hasta, suhasta, krishanah, ete vah somakrayanas, tan rakshadhwam ma* to *dabhan*.

7. This stanza is singularly obscure, and is very imperfectly explained by the commentators.

8. THIS SAVITRI.—*Asya savitur nakir me*: *Savitri*, according to the Scholiast, here means *Indra, sarvasya jagato antaryamitaya prerayitur Indrasya*, of *Indra* the impeller, through his being the internal pervader of the whole world: this verse is little less unintelligible than the preceding.

9. ALL THOSE WHO EXERCISE ILLUSION.—*Vishwe mayinah*, the Scholiast explains, *sarve devah*, all the gods: *maya* sometimes signifies wisdom, intelligence, so that it might be rendered also the wise; in the ordinary sense of

mayi it may mean all the deceivers, or *Asuras*: the whole of this Sukta is very obscure.

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2. AUSPICIOUS AND CLOTHED IN WHITE RAIMENT.—*Bhadra vastrani arjuna vasana-vach*: speech auspicious, wearing white garments, that is, *tejansi*, according to the Scholiast, splendours, energies.

OUR ANCIENT AND PATERNAL HYMN.—*Pitrya dhih, pitrikramagata stuti*, praise come in the succession of progenitors.

3. AT THE ORIGIN OF THE DAY.—The *Ashwins* are especially worshipped at the morning ceremony.

5. THE FAITHFUL FRIENDS.—The *Angirasas*.

TEN MONTHS' RITE.—*Navagwah* and *Dashagwah*: see vol. I. p. 94 (I. II. 5. 4), and note (p. 276).

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6. HE HELD IN HIS RIGHT HAND.—That is, he delivered the rains from their imprisonment in the clouds of the firmament.

1. INDRA.—The commentary here gives various etymologies of the name *Indra*, taken from *Yaska* and the *Taittiriya aranyaka*, *viz.*, he who sports (*ramate*) in the *Soma* juice (*indu*); or he who shows this (*idam*) universe; or he who divides (*drinati*), or gives (*dadati*), or takes (*dadhati*), or causes to worship (*darayati*), or possesses (*dharayati*) spirituous liquor (*iram*), or who runs or passes (*iravati*) the *Soma* juice (*indau*); or kindles or animates (*inddhe*) living beings; or he who beholds the pure spirit, or *Brahma*, which is this (*idam*) universe: the grammarians derive it from *idi* to rule with the affix *ran*.

2. IMBIBE.—*Vrishasva*, sprinkle, shower, that is, into the stomach, so that it may not, according to the Scholiast, descend below the stomach.

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4. THY ABODE.—*Kshayam tava : kshaya*, an abode, here means *Indra's* belly, *jathara*.

3. BEARER OF PRAYERS.—*Brahmavahah, stotrani vahati*, who bears or receives praises ; or it may mean *brahmana stotrena prapyate*, who is attained by praise or prayer.

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7. DEVOTED TO THEE.—*Twayavah*, from *twam* thou with *kyach* aff., converting it to *Twayu : so*, presently, *asmayuh*, devoted or inclined to us ; these are not infrequent *nidik* forms, but do not occur elsewhere.

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5. OR RATHER A MONARCH OF MEN.—*Kuvid nam gopam karase janasya kuvid rajanam : kuvid* is here explained by *api*, surely, verily.

6. MAKING THEM AS IT WERE TWOFOLD.—*Pra ye divita dava rinjanti : sarva disho dwita, dwidham, yatha bhavati tatha prakarshena sadhayanti*, they especially make all the quarters of the horizon double, so that it (the sky) becomes two-fold : such is *Sayana's* explanation : what it means exactly it is difficult to comprehend.

7. THAT WHICH THE FALCON, ETC.—This alludes to a legend briefly told in the *Aitareya Brahmana*, Panchika m, Adhyaya 13, and which is amplified by the Scholiast on that work : the *Soma* plant grew formerly, it is said, only in heaven ; the *Rishis* and the gods considered how it might be brought down to earth, and desired the *Chhandasas*, the metres of the

Vedas, to bring it: changing themselves to birds (*Suparnas*), they undertook the office: the only one who succeeded, however, was the *Gayatri*, in the shape of a hawk (*shyena*), and she was wounded by an arrow shot by one of the *Somapalas*, or *Gandharvas*, the guardians of the *Soma*, thence termed *Somabhrajas*, which cut off a nail of her left foot: the ichor from the wound became the *vasa* or adipe of the burnt-offering: other metamorphoses are detailed.

III. 4. 6.—The main purport of this hymn seems to be to ring the changes on the derivatives of the root *hri*, to take, as in a former one it was upon those of the root *vrish*, to shower: thus we have *haryatah*, taking, captivating, desirable; *harit*, the stone that bruises the *Soma* plant; also, *Indra's* horses in the *dual* or plural. *hari*, *harayah*; again, *harit*, green, *haryashvah*, he who has the horses called *hari*; *haridhayasam*, yellow-rayed, *harivarpasam*, green-coloured, and so on, in every one of the five verses.

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5. *Sayana* cites another text in support of *Indra's* discovering or uncovering the hidden *Soma*, in which, however, the act is ascribed to *Pushan*, see vol. i, p. 98, v. 14. (I. 5. 6. 14).

1. PEACOCK-HAIRED.—*Mayura-romabhih*, with hair like the feathers of the peacock.

The verse occurs twice in the *Sama-Veda*, i. 246; v. 1068; once in the *Yajush*, xx. 53: *Mahidhara* agrees with *Sayana* in the interpretation.

3. The verse is unintelligible without such filling up of the several ellipses as the Scholiast suggests: we may say, however, of it, as of many other passages, with Professor Benfey, doch bleibt die wendung dunkel: *Sama-Veda*, ii. 1070: the same has also the preceding verse, ii. 1069.

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1. *Yajur-Veda*, VII. 38: there is a slight variety of reading, *pratipat* for *pradivat*. *Mahidhara* renders the first and other lunar days or *tithis*, until the full moon, during which offerings of *Soma* are daily presented: *Yaska* agrees with the *Rich. Nir.*, IV. 8.

2. DRIVE AWAY THE MALEVOLENT.—*Apanudamna nridhah* may also mean, drive away all those who are engaged in battle, *i.e.*, enemies; or keep off from us battles; *nridh*, meaning war, battle, *sangrama*; the *Yajush* has this verse also, VII. 37, and *Mahidhara* explains it to the same purport.

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4. MADE HIS FORM OBEDIENT TO HIS WILL.—So according to another text, *Sukta* III. 8, *rupam rupam, Maghavan bobhavîti, Maghavan* is repeatedly of various forms: he can take what form he will.

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1. FASHIONED BY VIBHU.—*Vibhvatashtam*: the Scholiast explains it, appointed by *Brahma* for the government of the world, *jagadadhipatye Brahmana sthapitam*.

4. The construction here makes the sense very doubtful: *prishtah urdhvo vatho na vayur vasubhir niyutvan*: it would seem as if *Indra* was also designated here as *Vayu*; the *Vasus* are said to be the *Maruts*: besides the explanation followed in the text, *Sayana* has another, as, *Vayu*, having the *Niyuts* for his steeds, moves like a chariot on high, so does *Indra*, accompanied by the *Maruts*.

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1. *Sama-Veda*, I. 374.

3. AS A MINE OF WEALTH.—*Akare vasoh*, or, according

to *Sayana*, he is praised to procure his aid in battle, which, when successful, is the source of wealth or booty; *Akiryate yuddhartham dhanam atra ityakaro yuddham*, he is celebrated for the sake of war, for therein is wealth, therefore *akara* is the same as *yuddha*; or *vasoh jarayitri* may be put together, weakener of the foe, *vasu* here meaning enemy.

5. MANY ARE HIS PROHIBITIONS.—*Purviraya nishshidho martyeshu* is explained *nanaprakarani anushasanani*, various kinds of commands or regulations: a similar phrase in a former passage, vol. I, p. 12, verse 5, *puruniishshidha*, has been rendered, repeller of many foes: there is no material incompatibility, the latter being a compound epithet, and the substantive in both cases being derived from *shidh* to succeed, to go, with the preposition *nir*, out, *ex*, to exclude, to prohibit.

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7. SHARYATI.—See vol. I, p. 76, verse 12.

BEING IN SECURITY.—*Tava sharman a vivasanti*, they worship thee in the security, or unassailable place, dependent on, or protected by thee, *tavasambandhini sharmani nirbadhasthane sthitah*: *Mahidhara*, *Yajur-Veda*, VII 35, explains *sharman* either by *sukha-nimitte* for the sake of happiness, or *yajnagriha*, the chamber of sacrifice.

10. *Sama-Veda*, I. 165 and II. 87.

11. *Sama-Veda*, II. 88—89.

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1. *Yajur-Veda*, XX. 29; *Sama-Veda*, I. 210.

3. AS A LOVER FROM HIS MISTRESS.—*Vadhuyur iva yoshanam*, as one fond of women, a libertine, enjoys a youthful female

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1. *Sama-Veda*, i. 338.

3. DO THOU CONCUR WITH ME.—*Prati me grinihi*; the *Hotri* is supposed to speak to the *Adhwaryu* to direct their joint performance of some part of the ceremony.

4. HIS PLACE OF BIRTH.—*Jaya id astam sed u yonih*. the apropos of this is not very evident: *astam* the commentator explains by *griham*, and he quotes the *Smriti* for the identity of house and housewife, *grihini griham uchyate iti smritch*: the notion that a man is born of his wife evidently originates in the fanciful etymology of *Jaya*, a wife, from *jan*, to be born, as it is first found in the Brahmana—

Tasyam punar navo bhutwa dashame masi jayate,
Tad jaya jaya bhavati, yad asyam jayate punah.

Again, in her being renewed (as a son) he is born in the tenth month,
And a wife therefore becomes *jaya*, because he is again born in her:

from this, passing probably through the *Sutras*, we have the same in *Manu* IX. 18.

Patir bharyam sampravishya garbho bhutweha jayate
Jayayas taddhi jayatwam yad asyam jayate punah.

5. BOTH WAYS.—*Ubhayatra te artham*, according to the Scholiast, *Indra's* wife awaits his return, the *Soma* libation invites his stay.

PROTECTOR.—*Bhratar*, lit. brother, but here explained *poshaka*, nourisher.

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7. THESE SACRIFICERS ARE THE BHOJAS, ETC.—The text is merely *Ime Bhoja angiraso virupa*: the Scholiast explains the former, *Kshatriya* descendants of *Sudas*: *Saudasah kshatriya, yagam kurvanah*, instituting the sacrifice at which

the latter, *Medhatithi*, and the rest of the race of *Angiras*, were their *Yajakas*, or officiating priests.

THE EXPELLER.—*Rudra*: his sons are the *Maruts*.

SACRIFICE OF A THOUSAND VICTIMS.—*Sahasrasave*, according to the comment, the *ashwamedha*.

9. THE GENERATOR OF THE GODS.—*Devajah* is explained by *Sayana*, the generator of radiances or energies, *tejasam janayitri*: the compound is not *devaja* god-born, nor was *Vishwamitra* of divine parentage: *Deva-juta*, which follows, is explained *taistejobhir-akrishta*, drawn or attracted by those energies.

ARRESTED THE WATERY STREAM.—*Astabhnat sindhum arnavam*: he is said to have stopped the current of the confluence of the *Vipasha* and *Shatudri* rivers.

INDRA WITH THE KUSHIKAS WAS PLEASED.—*Apriyayata kushikebhir Indra*: *Sayana* explains this, *Kushikagotrotpannair-rishibhih saha*, with the *Rishis* of the race of *Kushika*, or it might be rendered, pleased by the *Kushikas*.

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12. MADE INDRA GLORIFIED.—*Indram atushtavam*: the verb is the third preterite of the causal, I have caused to be praised; or if taken in place of the present tense by *Vaidik* licence, it may be, according to the commentator, I praise *Indra*, abiding between heaven and earth, i.e., in the firmament.

The verses to this, from verse 9, inclusive, are translated by Professor Roth: *Liter. und Gesch. der Veda*. 105.

13. THE VISHWAMITRAS.—The *Bharatas*, or descendants of *Bharata*, are in one sense the descendants of *Vishwamitra*, *Bharata* being the son of *Shakuntala*, the daughter of the sage. *Maha. Adi P.*: the same authority, however, makes *Vasishtha*

the family priest of the *Bharatas*, and their restorer to dominion from which they had been expelled by the *Panchalas*.—*Ibid.*, 3735.

14. THE KIKATAS.—The *Kikatas* are said by *Sayana*, following *Yaska*, *Nir.*, VI. 32, to be countries inhabited by *Anaryas*, people who do not perform worship, who are infidels, *nastikas*: *Kikata* is usually identified with South Bahar, shewing, apparently, that *Vaidik* Hinduism had not reached the province when this was said; or as *Kikata* was the fountain-head of *Buddhism*, it might be asserted that the *Buddhists* were here alluded to, if it were not wholly incompatible with all received notions of the earlier date of the *Vedas*.

14. *Na tapanti gharmani*: *Yaska* explains the last *harmyan*, a house; but *Sayana* calls it a vessel termed *Mahavira*, used at the rite called *Pragrihya*, *pragrihyakhya-karmopayuktam mahavirapatram*, which the cattle do not warm by yielding their milk to it.

USURER.—*Abhara pramagandasya vedas*: *maganda* is explained by both scholiasts, *kusidin*, or usurer, one who says to himself, the money that goes from me will come back doubled, and *pra*, prefixed, is equivalent to a patronymic.

LOW BRANCHES OF THE COMMUNITY.—*Naichashakham*, that which belongs to a low (*nicha*) branch, or class (*shakha*); the posterity born of *Shudras* and the like.

15. GIVEN BY JAMADAGNI.—*Jamadagni-datta*, according to *Sayana*, may mean, given by the *Rishis*, those who maintain a blazing *jamat-jwalat*, fire, *Agni*; a sense confirmed by the use of the plural in the next verse: the daughter of *Surya*, so given, is said to be speech, or its personification, *vak-devata*.

MIGHTY SOUND.—The sound of thunder or the like in the sky.

FOOD AMONG THE GODS.—As the prayer or exclamation which accompanies the burnt offering.

16. FIVE RACES OF MEN.—*Panchajanyasu krishtishu*: here, therefore, the five distinctions are restricted to human beings, confirming the Scholiast's notion that the four castes and barbarians are intended.

DAUGHTER OF THE SUN.—*Pakshya*, the daughter of *Paksha*: *pakshanirvahakasya*, the distributor of the parts (of the year ?), that is, *suryasya*, of the sun.

BESTOWER OF NEW LIFE.—*Navyam ayur dadhana*, having new life or food: the Scholiast adds, *mama kurvana bhavatu*.

17. THE HORSES.—*Gavau-yachchhato, iti, gavau ashvau*: *gava* implies, those who go, or, in this place, horses.

CAR BE READY FOR US.—*Vishvamitra*, says the commentator, being about to depart from the sacrifice of *Sudas*, invokes good fortune for his conveyance.

19. KHAYAR AND SISHU.—*Khadirasya saram* is the text, the essence of the *khadira*, *mimosa catechu*, of which the Scholiast says the bolt of the axle is made, whilst the *Shinshapa*, *Dalbergia-sisu*, furnishes wood for the floor: these are still timber-trees in common use.

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20. THE LORD OF THE FOREST.—*Vanaspati*, that is, here, the timber of which the car is made.

22. The construction is elliptical: the ellipse is supplied by the Scholiast, as the tree is cut down by the axe, so may the enemy be cut down: as one cuts off without difficulty the flower of the *Simbala*, so may he be destroyed: as the cauldron (*ukha*) when struck (*prahata*), and thence leaking

(*yeshant, sravanthi*), scatters foam or breath from its mouth, so (*dweshta maliya, mantrasamarthyena prahatah san, phenam mukhad udgiratu*) may that hater, struck by the power of my prayer, vomit foam from his mouth.

23. According to *Sayana*, the passage alludes to a legend of *Vishwamitra* having been seized and bound by the followers of *Vasishtha*, when observing a vow of silence these were his reflections on the occasion: disparaging the rivalry of *Vasishtha* with himself, as if between an ars and a horse: some of the terms are unusual; *sayakasya*, commonly, of an arrow, is explained agreeably to its etymology from *so*, to destroy, *asasanakarinah*, of the finisher or destroyer, that is, of *Vishwamitra*: *Lobham nayanti*, they lead the sage, deriving *lobha* from *lubdham*, desirous that his penance might not be frustrated, *tapasah kshayo ma bhud iti, lobhena tushnim sthitam Rishim pashum manyamana*, thinking the *Rishi* silent through his desire, to be an animal, *i.e.*, stupid. *Yaska* interprets the phrase in the same manner, *Lubdhaw rishim nayanti pashum manyamanah*, they take away the desiring *Rishi*, thinking him an animal: in the second half the words are also of unusual application: *na arajinam vajina hasayanti*: *Sayana* derives *vajina* from *vach*, speed, with *ina* affix, and interprets it *sarvajna*, all-knowing: the contrary, *avajina*, by *murkha*, a fool.

24. SONS OF BHARATA.—The sons of *Bharata* are the descendants of *Vishwamitra* whose enmity to the race of *Vasishtha* is here decidedly expressed: this and the preceding stanzas are regarded as imprecations denounced by *Vishwamitra* against *Vasishtha*, with whom he had quarrelled on account of his disciple the Raja *Sudas*.

The *Anukramanika* observes—the last verses of this hymn have the sense of imprecations: they are inimical to the

Vasishthas, and the *Vasishthas* hear them not; *antya abhisha-parthas ta vasishthadveshinyah na vasishthah shrinvanti*: the commentator on the Index cites this verse of the *Brihad-devata* in confirmation: *shatadha bhidyate murdha kirtanena shrutena va, tesham balah pramiyante tasmat tas tu na kirtayet*, the head is split a hundred times by reciting or listening to them, and his children perish; therefore let not a man repeat them: the commentator on the *Nirukta*, when he comes to the passage, *lolham rishim nayanti*, passes it by without animadversion, expressly because he says the verses are inimical to the *Vasishthas*, and he is of the race of *Vasishtha*, of the *Kapishthala* branch. *So 'Vasishthadveshi rik-aham cha kapishthalo Vasishthah, atas tu na nirbravimi*: it is not unusual for transcribers to omit these passages altogether, as noticed by Professor Roth, and by Professor Muller: see the various readings of the latter, *Rig-Veda*, vol. II. Introduction, *p.* 56.

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2. MY DESIRE PROCEEDS.—*Kamo me ichchan chrati*, lit. my desire wishing goes, or exists: the Scholiast adds to *ichchan*, *sarvan bhogan*, all enjoyments, but this does not make the expression more definite.

5. ABIDING PLACES ARE BEHELD.—As the constellations.

SUPERIOR MYSTERIOUS RITES.—In the latter case they are made known, it is said, by the Veda.

6. IN COMMUNITY OF FUNCTION.—In the interchange of moisture.

7. Heaven and earth are the personifications here alluded to.

ADDRESS EACH OTHER BY TWIN APPELLATIONS.—*Adu bruvate mithunani nama*: heaven and earth are designated

together by *urvi* and other duplicate terms: *urvyadibhir-dvandwanamabhir, dyavaprithivyavuchyete.*

8. KEEP ALL BORN THINGS DISCRETE.—Heaven and earth keep all that is born distinct or separate, by furnishing interval or space, *avakashapradanena.*

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9. PROTECTRESS AND PROGENITRIX.—*Mahah pitur janitur, jami tan nah* is explained *mahatyah palayitryah janayitryastava*, of thee, that is, of the heaven: *jami* is put for *jamitwam* or *bhaginitwam*, sisterhood, the condition of a relative or sister: this will not allow of *pitri* and *janitri* being rendered father and progenitor, else we have had *Dyus*, heaven, which is here addressed, characterized by these attributes: see vol. II. p. 76, v. 33.

10. PROCLAIMING (THEIR OWN ACTS).—*Paprathanah* is explained as in the text, *swani swani karmani prathayantah.*

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17. THAT BEAUTIFUL APPELLATION.—*Charu nama* may be explained agreeable or acceptable act or devotion, *nama karma namanam wa, charu, manoharam*; by which the *Ashwins* attained deification, *yena devatwam prapnutha*; but in the preceding verse we have the similar phrase, *sajatyam charu nama*, explained *sajate bhavam kamaniyam*, desirable cognate appellation.

18. KEEP US FROM THE COURSE UNPROPITIOUS TO OFFSPRING.—*Yuyota no anapatyani gantah*: *anapatyani* is explained *putranam ahitani karmani tanmargat prithak kuruta.*

20. ABIDING IN FIXED HABITATIONS.—*Dhruvakshemah, nishchalasthanah*, those of fixed places: it may be, perhaps, an epithet of the preceding *parvatasah.*

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1. GREAT AND UNEQUALLED IS THE MIGHT OF THE GODS.—*Mahad-devanam asuratvam ekam* is the burthen of this and the following stanzas: *asuratvam* is the abstract from *asura*, explained strong, powerful, *prabala*, from *asyati*, who or what throws or impels all things or beings, *asyati, kshipati sarvan*: the abstract is *prabalyam* or *aishwaryam*, might or sovereignty: *ekam*, one, is explained *mukhyam*, chief.

4. THE UNIVERSAL SOVEREIGN.—*Samano raja* may imply either *Agni* or the *Soma*.

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5. EXISTING IN ANCIENT PLANTS.—Said either of *Agni* or the sun.

6. MITRA AND VARUNA.—*Mitra* presiding over the day, *Varuna* over the night, but both being forms of one *Agni*.

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12. THEY NOURISH EACH OTHER.—Earth and heaven by the interchange of moisture.

13. LICKING THE CALF, ETC.—This is rather obscurely expressed: the calf is said to be *Agni*: the cow with milk is the sky, whose udder is the cloud, whence the rain of which the earth is in want descends; *Ritasya sa payasa pinvatela*, is also explained *Jalavarjita prithivy-adityasyodakena sikta bhavati varshakale*, the earth without water is sprinkled by the water of the sun in the rainy season.

14. THE EARTH.—The text has *Padya*, which *Soyana* explains *Bhumi*, deriving it from *pad*, or foot, the earth, according to a text of the 10th Mandala, having been created

from the feet of the Creator: the 10th Mandala, however, is of questionable authority.

ABIDES ON HIGH.—On the altar.

YEAR AND A HALF OLD CALF.—*Tryavim, sardhasamvatsarayusko vatsah*, a calf a year and a half old; i.e., the sun of that period, or it may apply to the sun, as the protector (*avih*) of the three (*tri*) worlds.

THE ABODE OF THE TRUTH.—*Ritasya sadman, Satyabhutasyadityasya sthanam*, the place of the sun, who is one with the truth.

16. THE MILCH KINE.—Either the regions of space or the clouds.

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17. UPON A DIFFERENT HERD.—*Anyasmin yuthe*, a herd, or troop, of regions, according to *Sayana, disham vrinde*.

18. SIX OR FIVE.—*Shoḍha yuktah panchapancha vahanti*, that is, either the six seasons of the year, or, by combining the cold and dewy seasons, five; these are figuratively *Indra's* horses.

20. THE TWO VAST RECEPTACLES.—*Chamasa*, the two vessels in which gods and men eat. *chamasty adanty anayor devamanushyah*: this would imply vessels or ladles, but the Scholiast also proposes, the two that are eaten or enjoyed by living beings; that is, heaven and earth.

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1. The condition of all created things in earth and heaven, and the elevation of the mountains, are the work of the gods, and no one can make them otherwise.

2. ONE IS VISIBLE.—Heaven and the firmament are not wholly discernible, earth is.

3. THE THREE-BREASTED.—That is, as subsequently specified, the year, personified: the number three, repeatedly mentioned, is said to apply to the seasons of the year, reduced from the usual number of six to three, the hot, rainy, and cold, by merging into them, severally, the vernal, autumnal, and dewy.

4. ADITYAS.—That is, according to the Scholiast, upon the months over which the twelve *Adityas* preside.

NOW GIVE IT DELIGHT AND NOW DEPART FROM IT.—During the four months of the year when the rains fall the rivers are filled; during the other eight they are more or less dried up.

5. Each of the three Lokas has three divisions: this is a piece of information addressed to the rivers, *Sindhavah* being in the vocative case.

THE MEASURER OF THE THREE WORLDS.—The sun or the year.

THREE FEMALE DIVINITIES.—The Scholiast says they are *Ila*, *Sarasvati*, and *Bharati*.

6. RICHES OF THREE ELEMENTS.—*Tridhatu rayas*, cattle, gold, and gems.

DHISHANA.—The goddess of speech.

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8. THREE.... BRIGHT REGIONS.—Heaven, earth, firmament.

THREE SCIONS OF THE YEAR.—*Agni*, *Vayu*, and *Surya*, according to *Sayana*: the text calls them *asurasya viras*: *asurah* is explained *kalatma samvatsara*, the year, identical with time; *tasya putrah*, its sons.

3. THE CALF INVESTED WITH MANY FORMS.—The vegetable world, as characterized by rice, barley, wild rice,

and the like; *vrihiyavaniavadi-phala-lakshanam putram, tanayam, vatsam iva.*

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1. THE SON OF THE SOUTH.—*Dakshinayah putrah*; that is, *Ushasah putrah Surya*, the sun, the son of the dawn.

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5. STORES OF THE EXHILARATING JUICES.—*Nidhayo madhunam*: according to *Sayana*, *nidhi* is here a kind of vessel, *patravisheshah*.

6. YOUR WEALTH IS IN THE FAMILY OF JAHNU.—*Yuvor dravinam Jahnavyam*: the latter is derived from *Jahnu*, and is explained merely by *Jahnukulajayam*, in her born in the race of *Jahnu*: it might imply the Ganges, *Jahnavi*, if we had reason to suppose the legend of her origin from *Jahnu* was known to the Vedas: of course it was familiar to *Sayana*.

9. THE APPOINTED PLACE.—*Nishkritam*, according to *Yaska*, *Nir.*, XII. 7, is the place of agreement, *nir ityeshah, samityetasya sthane*: it may be rendered by *griha*, house.

1. MITRA.—*Mitra* is said here to signify the sun, he who is measured or appreciated (*miyate*) by all, and who preserves (*trayate*) the world, by bestowing rain: much the same rendering of the text is given by *Yaska*, *Nir.*, X. 22.

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3. ROAMING FREE.—*Mitajnavah*: *mitajanuka*, with measured knees, literally: which *Sayana* explains, *yathakamam sarvatra gachchhantah*, going everywhere at pleasure.

6. *Yajush*, II. 62: *Mahidhara* renders *avah* by its more usual sense of protection, not as *Sayana*, *annam*, food; and *dyumnam*, which the latter renders by *dhanam*, wealth, the former makes either fame or food, *yasho annam va*: the

epithet *sanasi*, which *Sayana* makes *sarvaih sambhajaniyam*. *Mahidhara* explains, *sanatanam*, eternal, upon the authority of *Yaska*, who includes it, he says, among the synonymes of *purana*, old: it is not, however, found there, *Nigh.* III. 27.

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1. YOUR CONNEXION.—*Vo bandhuta* might mean, your affinity or friendship, but the Scholiast explains it, they who connect acts with their fruits, *badhnanti phalena karmani*.

YOU HAVE ACCEPTED THE SHARE OF THE SACRIFICE.—*Yajniyam bhagam anasha*: *Sayana* here explains the verb as if it were in the second pers. plur. of the reduplicate preterite, *yuyam vyaptah stha*, you have pervaded; the Veda conjugating *ash* in the *Parasmaipada*, instead of *Atmanepada*, as is usual: so in the third stanza we have *samanashuh* instead of *samanashire*: the passage has been cited in a former page, vol. I. p. 49, note on I. 5. 3. 8, and is there somewhat incorrectly translated: in *Sukta* 161, v. 6, we have *yajniyam bhagam nitana* explained also *prapnuta*, obtain: see the hymns to the Ribhus in the first volume, I. 5. 3, and second volume, I. 22. 5; also Grammar, 2nd Ed., p. 241.

3. PERPETUATED.—*Dadhanvire*, as in the former case *adharayanta*, vol. I. p. 24, v. 8, has no accusative: the Scholiast, as before, supplies *pranan*, vitality, meaning immoral life, as follows.

THEY HAVE ATTAINED DIVINITY.—See also vol. I. p. 167, v. 4.

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6. SHACHI.—Or *Shachi* may mean *karman*, act, rite.

7. FOOD-BESTOWING RIBHUS.—*Ribhubhir vajibhir vajyam*, implies a quibble upon the word *vaja*; which is the

name of one of the *Ribhus*, put for all, but means, in its more usual sense, food.

2. CAUSING UP TO BE HEARD THE SOUNDS OF TRUTH.—*Sunrita irayanti*: the phrase has occurred before, vol. I, p. 175, v. 12, where it is rendered, awakener of pleasant voices, in the sense explained note on 4, p. 326, the dawn exciting or awakening the true or agreeable cries of beasts and birds.

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5. THE REPOSITORY OF SWEETNESS.—*Madhudha* rather puzzles the Scholiast: *madhu* may mean, he says, sweet words of praise, *madhurani stutilakshanani vakyani*, or simply praise, *stoma*; or, without referring to its etymology, it may be a name of *Ushas*: *dha* is that which has or holds.

LIGHTS THE REGIONS.—As in S. 49, v. 4, of the first *Ashtaka*, vol. I, p. 72.

6. THY DESIRED TREASURE—That is, the sacrificial fire is kindled at dawn.

7. THE TRUTHFUL DAY.—*Ritasya, satyabhutasya*: it is identified with truth as the season of the performance of religious rites.

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3. (WIVES OF THE GODS).—The text has only *Varutrik*: the Scholiast explains it *sarvaih sambhajaniya, devapatnyah*, to be admired by all; the wives of the gods; which agrees with the specification of the two goddesses that follows.

10. This is the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones' translation of a paraphrastic interpretation; he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed,

to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat (Works, 8vo. vol. xiii, p. 367): the text has merely *Tat savitur varenyam bhargo devasya dhimahi, dhiyo yo nah prachodayat*: the last member may be also rendered, who may animate or enlighten our intellects: the verse occurs in the *Yajush*, III. 35, and in the *Saman*, II. 8. 12: both commentators are agreed to understand by *Savitri*, the soul, as one with the soul of the world, *Brahma*, but various meanings are also given: thus, *Sayana* has, we meditate on the light which is one with *Brahma*, his own light, which, from its consuming influence on ignorance and its consequences, is termed *Bhargas*, and is that which is desirable, from its being to be known or worshipped by all (*varenyam*) the property of the supreme being, (*paramesheara*), the creator of the world, and the animator, impeller, or urger (*savitri*), through the internally abiding spirit (*antaryami*) of all creatures: again, *yah*, although masculine, may, by Vaidik license, be the relative to the neuter noun *bhargas*, that light which animates all (*dhiyah*) acts (*karmani*), or illumes all understandings (*buddhih*): again, *devasya savitah* may mean, of the bright or radiant sun, as the progenitor of all, *sarvasya prasavitur*, and *bhargas* may be understood as the sphere or orb of light, the consumer of sins, *papanam tejakam tejo-mandalam*: again, *bhargas* may be interpreted, food, and the prayer may only implore the sun to provide sustenance, *tasya prasadad annadilakshanam phalam dhimahi, tasya adharabhuta bhavena*, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him: *Mahidhara*, in his comment on the same text in the *Yajush*, notices similar varieties of interpretation.

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16. SPRINKLE THE WORLDS WITH HONEY.—*Ghritair gavyutim ukshatam, madhva rajansi*; *gavyuti* is explained either *gavam margam*, or *gonivasasthanam*, and the prayer implies, according to the Scholiast, give us cows abounding in milk: the verse occurs in the *Yajur* and *Sama-Vedas*: the commentator on the former explains *Gavyuti* either the path or sacrifice, or a field, and, in the latter case, explains, *ghritaih* pure water, sprinkle our pastures with rain: Mr. Stevenson accordingly renders it, irrigate the pasture lands with showers, and refresh with waters the two worlds.

17 and 18. These two last verses occur also in the *Sama-Veda* II. 14, 15: as the author of the hymn is *Vishwamitra*, the Scholiast proposes another interpretation of *Jamadagniva*, as an epithet of *Vishwamitra*, he by whom the fire has been kindled: see former note, III. 4. 15. 15.

FOURTH MANDALA.

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1. THE EMULOUS GODS, ETC.—*Samanyavo devasas tasthe nyerire*: *samanyavah* is explained by the Scholiast, *spardhamanah* vieing with.

2. We have in this and the next stanza the same device that has occurred in the 127th (I. 19. 1) and following *Suktas* of the first *Mandala*, vol. II. p. 11. which are written in the same long and complex metre, the repetition at the end of the line of the three or four preceding words: thus we have here, *adevam janata prachetasam, vishwam adevam janato prachetasam*, with the sense partially modified in the repetition, at least according to the Scholiast.

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5. DEPRECATE VARUNA FOR US.—*Ava yakshva no Varunam*: *Sayana* explains the verb by *vinashaya*, destroy, and the object is *Varuna-kritam*, that which has been done by *Varuna*, as disease inflicted by him, such as dropsy; or the term may imply *papam*, sin: this and the preceding occur, *Yajush*, XXI. 3, 4.

7. BIRTHS OF AGNI.—As *Agni*, *Vayu*, and *Surya*, or it may refer to the places of his manifestation, or earth, firmament, and heaven: see vol. I. p. 143, v. 3.

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13. OUR MORTAL FOREFATHERS.—The *Angirasas*: the purport of this and the next verse is obviously the attribution of the origin of fire-worship of *Angiras* and his followers.

16. COMPREHENDED THE NAME OF THE KINE.—*Te manvata prathamam nama dhenoh*: according to *Sayana*, *dhenoh* may mean *vach*, speech, and with *nama*, *stutisadhakam shabdamatram*, mere sound as the means of praise: it may also have its ordinary sense, the passage referring to the ancient nomenclature of cattle, as uttered by the *Angirasas*, as *Ehi*, *surabhi*, *guggulu*, *gandhini*, etc.

THRICE SEVEN.—There are twenty-one metres of the Vedas.

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19. WITHOUT THE PURIFIED FOOD.—According to the Scholiast, this implies that no offering is made to Agni on the occasion; praise alone is addressed to him.

20. MAY AGNI BE THE ADITI.—May he be the cherisher of the gods as if he were *Aditi* their mother; or *Aditi* may mean the earth, that is, their stay or support: *Mahidhara*, on this verse, *Yajur-Veda*, XXXIII. 16, explains it

etymologically; without a defect. *yasya khandamasa asti, adina*, not mean or base.

RECEIVING THE SACRIFICIAL FOOD.—*Devanam ava avrinanah*, according to *Sayana*, is participating in the sacrificial food of the worshippers: *Mahidhara* explains it, delivering the oblations offered to the gods, *i.e.*, through fire.

1. AMONG THE MORTAL.—Or among mortal organs of sense, *Agni* being that of speech: agreeably to the text, *Agnir-vag-bhutwa mukham pravishat*

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3. THOU PASSEST BETWEEN THE DEITIES.—*Antaryasse yushmanscha devan visha a cha martan*, thou goest between, you the gods, and men; you, is specified from *Agni*'s being a divinity; he goes to men to receive the oblation, and to the gods, of whom he is one, to bear it to them.

5. IN FULL ASSEMBLY.—*Sabhavan*, in the presence of spectators, *upadrashtri sabharupayuktah*.

6. MUNIFICENT RECOMPENSER.—*Swatavan payuh* is explained, *dhanavan palayitri*, wealthy preserver.

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8. A HORSE WITH GOLDEN CAPARISONS.—*Ashwo na sve dame hemyavan*, that is, according to the Scholiast, *suvarnanirmita-kakshyavan*, having a girth made of gold, applying the epithet to the horse, although separated by *sve dame*, in his own house.

11. This passage is elliptically and metaphorically expressed, *chittim, achittim, chinavadai-eidasa*, may the sage (*Agni*) distinguish that which is to be known, *chittim jnatavyam punyam*, or virtue, and *achittim achetawiyam*, not to be thought of, or *papam*, sin: or *chittim* and *achittim* may be explained by *jnanam* and *ajnanam*, knowledge and

ignorance: *martas*, mortals or men, has no epithets; the Scholiast supplies them: the comparison runs, *prishthero vito vrijina cha*, like backs bright, (*kantani*) and ill-bearing (*durvahani*); for the horses and the groom, (*ashvapala*), we are indebted to *Sayana*.

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15. MAY WE, ANGIRASAS, BE THE SONS OF HEAVEN.—*Divasputra angirasо bhavema*, or may we, the sons of heaven, be *Angirasas*; or, according to the Scholiast, *bhutimantah*, possessed of superior power: according to a text cited by the Commentator, which, however, is not very explicit, the *Angirasas* are the sons of *Aditya*, *angirasam adityaputratwam amnayate*: the text is *tasya yad retah prathamam udadipyata tad asau adityo abhavat, ityupakramya ye angara asans-te angiraso abhavan*, that which was his seed was first manifested as *Aditya*, thence, in succession, those which were the cinders became the *Angirasas*: see vol. I, p. 198, note on 6.

WEALTH-CONTAINING MOUNTAIN.—*Adrim rujema dhaninam*, may allude to the rock in which the cows were hidden, or *adri* may be rendered cloud (*megha*), by the disruption of which rain is made to fall.

16. PROCEEDED TO THE REGION OF PURE LIGHT, ETC.—*Suchid apas didhitim: diptam sthanam tejas chagachchhan*: *Mahidhara*, *Yajur.* XIX. 69, explains this by *ravi-mandalam*, the orb of the sun, and gives a different interpretation to the last phrases; may we, dividing the rays of the sun, and piercing the earth (with sacrificial posts and the like), also proceed by the path of the gods, or to heaven: it is rather a bold interpretation, however, to convert *apaptma*, the third plur. of the third preterite, into *apavimahi*, first plur. of the present with the sense of the potential: this and the three following verses occur in the *Atharva-Veda*, XVIII. 3, 21, 24.

18. HERD OF CATTLE IN A WELL-STORED STALL.—*Ayatheva kshumati pashuvah akhyat devanam yaj-janimanti*, is, literally, like a herd in food-possessing animals, he has said of the gods that which birth is nigh: *janima*, *Sayana* interprets *go-sangham*, and makes out the rest as above; or he proposes an alternative, not more intelligible: the second half of the stanza is equally obscure as the first; *martanam chid urvashirakripran vridhe chid asya uparasya ayoh*: *urvashih* is rendered by *Sayana*, *prajo*, progeny, as if it was the nominative, instead of being the accus. plural; and if so, there is no nom. to *akripran*, were made able: the word is remarkable, and is made more so by *Sayana's* reference to *Yaska*, *Nir.* v. 1, where the word means, as usual, *Apsaras*, and the etymology is *urubhyo ashnuta*, or *urubhyam ashnuta*, who pervades or proceeds from the thigh, conformably to the Pauranik legend of her birth from the thigh of *Narayana*: see also the *Vikramorvashi* of *Kalidasa*, which shews the legend to be of some antiquity.

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1. BEFORE SUDDEN DEATH.—*Pura tanayitnor achittat*, lit. before the unconsciousness of the thunderbolt; implying, according to the Scholiast, a state of unconsciousness, or death as sudden as if the work of the thunderbolt.

6. TO MAN-DESTROYING RUDRA.—*Rudraya nri-ghne*, the man-slayer, *Rudra*; the Scholiast says, of wicked men.

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7. TO THE EXTENSIVE YEAR.—*Sharave brihatyai: sharuh*, *sharat*, *samvatsarah*, or *sharu*, may mean *nirriti*, the female personification of evil, who, by some unaccountable inadvertence, I have turned, in a former passage, into a male

deity: see vol. I. p. 57, verse 6: *nirriti* does occur, however, in the masculine; as in the scholia on the *Taittiriya Yajush*, I. 2, 11: *nirritir yajnavighati rakshasah*, an evil spirit disturbing sacrifice. Cal. Ed. p. 405; and in the comment of *Bharatasena* on the word *nairrita* in the *Amarakosha*, I. 1, 56, he gives *nirriti* as synonymous with *nairrita*; *nirritir eva nairrita iti va*, citing the *Ratnakosha* in confirmation, *nairritas tu khasaputro rakshaso nirritis-cha sah*, *Nairrita*, the son of *Khasa*, a *Rakshasa*, he is also *Nirriti*: in the passage of the first *Ashtaka* adverted to, the epithets are feminine, and the change of sex is unwarranted.

10. THE SUN MILKED, ETC.—*Duduhe prishnir-udhas*: *Prishni* here, according to the comment, is a synonyme of *Surya*.

11. THE SUN WAS MANIFEST AS AGNI WAS ENGENDERED.—Alluding to the early morning sacrifice with fire, probably instituted by the *Angirasas*.

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16. EVER TO BE RECITED POEMS.—*Nivachana* (ni) *kavyani*; *nitaram uktaanyani*, *kavibhih kritani*, those which are made by poets ever to be recited.

1. LIKE A KING ATTENDED, ETC.—*Rajeanmanan ibhena*: the latter (*ibha*) may mean fearless, (host understood) *gatabhayena*, or, as usual, *hastina*: *ama* has also different interpretations, a minister, for *amatya*, or *ama*, an associate; or sickness, inflicting it on the foe: the verse occurs in the *Nirukta*, VI. 13, and is explained as in the text: and again in the *Yajush*, XIII. 9, with, upon the whole, a similar explanation.

FOLLOWING THE SWIFT-MOVING HOST.—*Trishtim anu prasitim drumanah* is explained by *Sayana*, *kshipraya mantim*

prakrishtam senam unagachchhan : *Yaska* puts the two first into the third case, *trishvapi nau prasitya*, but does not give any meaning to the latter: the first he explains quick: *Sayana* also gives the reading, and explains the noun by *satatayai gatyai*, with extended or continuous march: *Mahidhara* gives *prasiti* the import it had in the first part of the verse, a net, a snare: this and the three following verses occur in the *Yajush*, XIII. 10, 13: the explanation occasionally slightly varies.

3. DIRECT THY FLAMES AGAINST OPPOSING RAYS.—*Prati spasho vi sarija* : *spashah* is explained by *Sayana*, *paravadhakan rashmin*, or he says it may mean *charas*, spies, sent to determine between true and false, *satyanritaviveknrtham* ; so *Mahidhara* interprets it, *pranidhin*, but he understands by it binders, imprisoners, *bandhanakritah*.

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4. WHO ACTS AS AN ENEMY.—*Aratim chakre* may also mean who annuls or prevents our donation, one who makes a gift no gift.

5. WHETHER KINDRED OR ALLIED.—*Jamim-ajamim, bandhum abandhum* ; or it may mean whether formerly overcome or not : *Mahidhara* explains it *punarukiam apunaruktam*, repeated or not repeated ; cf *punah punastaditam atuditam*, repeatedly chastised or not chastised.

6. A BRAHMAN COMING QUICKLY.—*Iyate brahmane* : we have no explanation of the latter except *parivridhaya*, to the greatly augmented.

SHINE UPON HIS DWELLING.—*Aryo vi duro abhidyaut*, is also, as *Sayana* observes, differently rendered by some, he the worshipper especially shines over his house, *aryo yajamano grihan abhi visheshena dyotate*.

8. GOOD HORSES AND GOOD CARS.—This, according to the Scholiast, is metaphorical for, may we, being with sons, grandsons, and the like, worship thee.

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13. PRESERVED THE BLIND SON, ETC.—Allusion is made, according to the commentator, to the well-known filthy legend of the birth of *Dirghatamas*, who, it is here said by *Sayana*, recovered his sight by worshipping *Agni*.

CHERISHED THOSE BENEVOLENT RAYS.—*Rarakṣa tan sukrito vishvavedas*: it is not very clear whether *vishvavedas* applies to *Agni* or to *Dirghatamas*: *Sayana*, by inserting *bhavan*, your honour, adopts the former, but it seems questionable.

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3. FILLING BOTH.—*Dvidharu*, is explained by the Scholiast, *dvayor madhyamottamayoḥ sthanayoḥ parivridhaḥ*.

WHO COMPREHENDS, ETC.—*Sama-mahi-padam na yoḥ upagulham vividvan agnir mahyam predu vochan manishaṁ*: the detached position of several of these words makes the sense somewhat uncertain; *manishaṁ*, the Scholiast connects with *Sama*, and explains it *jnatavyam*, what is to be known: *upagulham atyantarahasyam* he would seem to attach to *padam*, but both renderings are perhaps questionable.

5. FALSE IN THOUGHT, FALSE IN SPEECH.—*Anritaḥ, manasasatyarahito; asatyaḥ, vachikasatyarahitaḥ*.

THE DEEP ABYSS OF HELL.—*Idaṁ padam ajanata gabhiraṁ*, they engender this deep station, that is, according to *Sayana*, *narakasthanam*.

6. THE SEVEN ELEMENTS.—*Saptadhatu*, the Scholiast says, means seven sorts of animals, agreeably to the text,

Sapta gramyah pashavah saptaranyah, seven tame, seven wild animals.

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7. VAISHWANARA.—*Vaishwanara* is here said to be understood in the sense of the sun, upon the authority of *Yaska*, or, according to different opinions, the word expresses *agni* as lightning, or *aditya*.

ABOVE THE IMMOVEABLE HEAVEN.—*Sasasya charman adhi prishnah* the Scholiast explains *suvyapta iva nishchalasya dyulokasya upari charanaya*, for going above the immoveable heaven like the sun.

9. ASSEMBLAGE OF THE GREAT (DEITIES).—*Mahamanikam*, the solar orb, according to the Scholiast identified with *vaishwanara*, *suryamandalam vaishwanara*.

10. ASSIDUOUS (PERFORMER).—The text has only *prayatasya*, which the commentator amplifies into *ahavaniyadirupena niyatasya vaishwanarasya*, of *vaishwanara* active in the form of the *ahavaniya* fire and the rest.

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14. LET THEM SUFFER FROM DISTRESS.—That is, if they pretend to worship *Agni* without the oblation, and other materials of a burnt offering, they cannot expect his favour.

15. SHINES LIKE A MAN WITH OPULENCE.—*Kshitir-na raya*, like a *raja*, or the like, with wealth of cattle and treasure, *rajashvadina dhanena rajadiriva*.

1. PREVAILEST OVER ALL THAT IS DESIRABLE.—*Vishvam abhyasi manma*: the last is interpreted by *Sayana*, *mananiyam shatrunam dhanam abhibhavasi*, thou conquerest the desirable wealth of foes.

4. THRICE CIRCUMAMBULATES.—The expression is not very clear, *Paryagnistrivishtyeti*. *Agni* goes round, having

thrice returned, *trir-avritya paryeti*, or *trirhi paryagnih kriyate*. *Agni* is thrice made around, which would imply that the fire was thrice circumambulated: the next stanza, however, clearly shows that it is *Agni* who goes round, either the altar or the victim: *Sayana* says the latter, *parito gachchhati pashum*.

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5. BRIGHT RAYS....FED WITH, ETC.—*Asya tvijno na shoka* may also be rendered *ashva iva diptayo dravanti*, his rays spread fast like horses.

7. WHOSE PARENTS NEED NOT URGE.—*Na matara pitara nu chid ishtau*, nor mother and father, *i.e.*, heaven and earth, are quickly powerful in urging him: *yasya preshane kshipram eva na prabhavatah*, is *Sayana's* interpretation.

DESCENDANTS OF MANU.—*Manushishu vikshu*, may mean only human beings.

8. TWICE FIVE SISTERS.—The fingers employed in producing fire by attrition.

LIKE FEMALES AWAKING HIM AT DAWN.—*Ushurbudham atkaryo na dantam, striya iva ushati budhyamanam havishmam bhakshakam*: there is no verb, unless *jijanan* is borrowed from the first half of the stanza: the meaning of *danta* may be also questionable.

11. THE PRAYER HAS BEEN COMPOSED.—*Akari Brahma*, the prayer or praise has been made; rather unfavourable to the doctrine of the uncreated origin of the Veda.

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1. THE RITE.—According to *Mahidhara*, *Yajur-Veda*, III. 15, the *Agni* here intended is the *Ahavaniya* which is kindled before the *Dakshina*.

APNAVANA AND OTHER BHRIGUS.—*Apnavano bhrigavah*: according to *Sayana*, *Apnavanah* is the name of a *Rishi* of the family of *Bhrigu*: *Mahidhara* makes it the plur. *apnavanah*, and other *Rishis*, and the *Bhrigus*: he says it may also mean *putravantah*, having sons, an epithet of the *Bhrigus*.

4. MESSENGER OF THE WORSHIPPER.—*Dutam vivaswatah*: the second is explained *manushyasya yajamanasya*, of the man, of the worshipper.

THE RESPLENDENT.—*Bhrigavanam-bhriguvad-acharantam*, going like *Bhrigu*, that is, *dipyamanam-ityartha*, shining, or being kindled.

6. LOVED YET UNAPPROACHED.—*Vitam-kantam*; *asritam*, *dahabhayadasevitam*, bright or beloved, not honoured or served, through fear of being burnt.

SEEKING OBLATIONS FROM ANY QUARTER.—*Kuchid arthinam*: the first is for *kwachit*, anywhere, anyhow; seeking fuel, butter, etc., *samidajyadihavih sekurvantam*.

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1. *Soma-Veda*, i. 12.

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8. ENTIRELY OBVIATE THE REMOVABLE ILLS.—*Atikshiprena vidhyati*, is explained *kshepyayamvinashayitum arhani duritani atishayena nasayatu*, may he entirely destroy the evils which are capable of being destroyed.

1. *Sama-Veda*, i. 23: Professor Benfey's text reads, *Mahan asyaya adevayum*: Professor Muller has *mahanasi ya im-a-devayum*.

3. HOTRI AND POTRI.—Two of the sixteen priests are here named: the *Hotri* is the officer of the oblation; the function of the *Potri* doubtful.

4. THE OFFICIATING PRIEST AT THE SACRIFICE.—*Uta gna agnir adhwara*: the meaning of *gna* is, usually, *devapatni*, a wife of a deity, agreeably to which, one rendering suggested by *Sayana* is *agnir yaje devapatnir yajati*, *Agni* worships the wives of the gods at the sacrifice; or, as an alternative, *gna*, as equivalent to *gachchhan*, going, may designate the *adhwaryu*, who moves about at the ceremonial.

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5. THE DIRECTOR (OF THE CEREMONIAL).—*Upavakta*, the priest who pronounces the formulæ of sacrifice, or he may be the *Brahma*, or the *Sadasya*, directing what is to be done.

8. The verse occurs in the *Yajush*, III. 36.

1. *Yajush*, XV. 44: as the text is very elliptical, *Mahidhara* has a somewhat different explanation: thus, of *ashwam na*, like a horse, he says it alludes to the *Ashwamedhika* horse, as the priests celebrate him at the sacrifice: *Sayana* explains the simile, *Agni* is the bearer of oblations as a horse is of burthens, *bodharam ashwamiva tatha havisho vahakam*: of the epithet of *stomaih*, or *ohaih*, both agree in deriving it from *vaha*, to bear, but one explains it bearing, or causing to acquire, fruit or reward; the other, causing to attain to *Indra* and the rest, *Indradi-prapakaih*: *kratum na*, *Sayana* renders *upakartaramiva*, like a benefactor; *Mahidhara* explains it sacrifice, may we celebrate or augment that thy sacrifice, *Agni*, with praises, etc.: the verse occurs also in *Sama-Veda*, I. 434, II. 1127.

3. This and the preceding occur in *Yajur-Veda*, XV. 45 and 46, and *Sama-Veda*, II. 1128, 1129.

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8. IN THE SPHERE OF THE GODS.—So *Sayana* explains, *no nabhih sadane*; *nabhi*, *bandhanam*, binding or fastening:

devanam sthane, in the place of the gods, and *sasmimnadhvare sasmin yajne*, in every sacrifice.

1. BY DAY, BY NIGHT.—That is, oblations are to be offered with fire both morning and evening.

3. THE OFFERINGS (TO THE GODS).—*Kavya* for *kavyani* is explained by *Sayana*, acts in connection with fire, such as bringing the deities, conveying oblations and the like, or it may mean the functions of the *adhvaryu*; otherwise it might have been thought to refer to the *kavya*, or offerings to the *Pitris* or manes.

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5. WHOSE TONGUE EXHILARATES THEM.—By taking as their mouth the oblation.

THE HUMILIATOR OF DEMONS.—*Damunasam* has various meanings: *rakshasam damanakarana-manasopetam*, being intent on destroying the *Rakshasas*, having a mind for taming, or a tamed or humble mind, a liberal or a domestic mind.

2. PROSPEROUS AND DESTROYING HIS ENEMIES, ACQUIRES RICHES.—*Dosha shivah sahasoh suno yam deva a chit sachase svasti*: *Sayana* refers *shivah* to *Agni*, as *shivakara*, making happy, but then there is no antecedent to *yam*, whom.

3. THE POSSESSOR OF GREAT STRENGTH.—*Brihatah kshatriyasya* is explained by the Scholiast, *mahato balasya*.

4. FREE FROM THE DEFECTS OF EARTH.—*Aditer anagan* is rendered by *Sayana*, *bhumer anagasah, paparahitan*: in what sense the sins of earth, or against the earth, is to be understood, must be a matter of conjecture.

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5. REWARD OF WHAT HAS BEEN WELL DONE.—*Yachchha tokaya, tanayaya, sam yoh*: *sam* the Scholiast explains by

paparupadravanam shantim, expiation or pacification of violences of the nature of sin, and *yah, sukritotpaditam sukham*, happiness produced by what is done well.

1. This is apparently a mere paraphrastic announcement that the dawn having appeared the morning fire is to be lighted.

2. HASTEN TO FULFIL THEIR OFFICES.—*Yat suryam divy-arohanti* the Scholiast explains, *yada rashmayah suryasya arohanam karayanti*, when the rays of light cause the ascent of the sun, otherwise the nominative of the verb might be thought to be *Mitra*, *Varuna*, and the rest, *Mitra* being the deity presiding over the day, *Varuna* over the night.

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5. See the preceding hymn.

1. IS BROUGHT TO OUR SACRIFICE.—*Parinîyate* has, however, a technical import, implying a formal ceremonial, the bringing of the fire taken from the household fire wherewith to light the sacrificial fire, *vaji san* being a horse; that is, whom they load as a horse bringing a load; *Agni* being brought to become the bearer of the oblation, *havir vahanah*.

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3. *Yajur-Veda*, II. 35, *Sama-Veda*, I. 30; the commentator on the latter interprets the verb *paryukramit* as taking the offerings for conveyance to the gods.

4. SRINJAYA.—A certain *Somayaji*: we have several princes of the name in the Puranas, but none distinguished by this patronymic: the *Srinjayas* are also a people in the west of India: *Vishnu P.* 193.

7. I WITHDREW NOT.—*Achchha na huta udaram* is explained, *abhimukhena kumarena huta san tavishivalabdha*

na nirgatavan asmi, being called by the present prince, I did not go forth without receiving the two horses.

1. SPIRITLESS SOMA.—*Rijishin*, poss. from *Rijisha*, *vigatasrah somah*, the *Soma* of which the essence is gone.

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3. THE SEVEN EFFICIENT RAYS, ETC.—*Ajijanat sapta kavun ahna chich-chakrur vayuna grinantah* is rather obscure: it is explained by the Scholiast as in the text.

4. (INDRA).—The Scholiast says *Surya*, but this can only be as identical with *Indra*, to whom the hymn is addressed.

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9. THE SAGE.—The text has *kavim*, usually rendered *kranta-darshi*, the seer of the past; but according to the commentator it is here a synonyme of *Kutsa*, as in the next stanza.

10. KUTSA.—A *Rajarshi*, the son, it is here said, of *Ruru*, also a royal saint: frequent mention of the name has occurred, see Index, vols. I. and II., but it is borne by different persons: *Kutsa*, the author of several *Suktas* (vol. I. p. 151), being termed the son of *Angiras*; whilst (*ibid.* p. 173) we have a *Kutsa*, son of *Arjuna*.

10. THE TRUTHFUL WOMAN HAS BEEN PERPLEXED.—After the destruction of the enemies of *Kutsa*, *Indra* conveyed him to his palace, where *Shachi*, the wife of *Indra*, could not tell which was her husband as they were both exactly alike.

12. SHUSHNA.—Vol. I. pp. 75, 156; vol. II. pp. 97, 151.

KUYAVA.—Vol. I. p. 156; vol. II. p. 157.

WITH THE WHEEL OF THE CHARIOT OF THE SUN.—Vol. II. p. 21, v. 9, p. 97, v. 4.

13. *Mrigaya* is said to be the name of an *Asura*: *Pipru* has frequently been named. *Vidathin* is the name of a *Raja*.

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FIFTY THOUSAND KRISHNAS.—Vol. I, p. 151, v. 1.: these are here also said to be *Rakshasas* of a black colour, *krishnavarnani Rakshansi*: the legend alluded to formerly specified but 10,000: here we have *panchashat sahasra*.

14. LIKE THE CERVINE ELEPHANT:—*Mrigo na hasti* is explained *gaja-vishesha, mriga iva*, a sort of elephant like a deer: *quære* if the *Sivatherium* existed in the time of this *Sukta*.

15. THE GODDESS OF NUTRITION.—The goddess *Lakshmi*.

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20. AS THE BHRIGUS FABRICATE A CAR FOR USE.—*Bhrigavo na ratham* is all we have in the text: the Scholiast explains the first *diptas-takshanah*, bright or dexterous carpenters: the object of the comparison is not very obvious, but apparently it intends, that as a wheelwright makes a chariot for a special purpose, so the worshipper performs worship in order to secure *Indra's* favour.

21. A NEW HYMN HAS BEEN MADE FOR THEE.—*Akari Brahma*: the phrase has occurred before.

4. HEAVEN, THY PROGENITOR, ETC.—*Suvitasya janita manusata dyauh*: the commentator renders *dyau* by *dyotamana*, and considers *janita* to imply *Prajapati*.

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12. HIS PROGENITOR.—*Prajapati*, again, according to the Scholiast.

AS THE WIND IS DRIVEN BY THUNDERING CLOUDS.—The simile is, however, applied to *Indra* by the Scholiast in

another sense: as the wind is impelled by thunder-clouds, so *Indra* is influenced by the hymns of the worshippers.

14. STOPPED ETESA, ETC.—See vol. I. 11. 4. 15. vol. II. p. 21, v. 9, p. 97, v. 4.

IN THE REGIONS OF ITS WATERS.—In the *antariksha*, or firmament.

15. *Asiknyam yajamano na hota*: the commentator considers *hota* as put for *hotaram*, the nom. for the accus., and explains it the invoker, *Agni*, *ahvataram agnim*: he supplies also the copulative, *sinchati somam*, he sprinkles the *Soma*; the stanza consists but of one *pada*, and is considered to refer to the preceding one.

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21. The same as the last verse of the preceding *Sukta*.

SUKTA 8.—According to the legend recited by *Sayana*, the *Rishi*, *Vamadeva*, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to *Aditi*, who thereupon came, with her son *Indra*, to expostulate with the *Rishi*: this is the subject of the *Sukta*; the interesting part of this absurd story is its accordance with the birth of *Shakya*, according to the Buddhists, who may possibly have borrowed the notion from the Veda.

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3. INDRA DRANK THE COSTLY SOMA.—Here, *Sayana* observes, *Vamadeva* vindicates his own wilfulness by the example of *Indra*, who came to *Twashtri's* house uninvited, and, by force, drank the *Soma* prepared for other gods.

4. THERE IS NO ANALOGY, ETC.—*Aditi* defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

5. IN SECRET.—In the privacy of the lying-in chamber, unworthy of so great a divinity.

6. ASK THEM WHAT IS THIS THEY SAY.—That is, they are proclaiming the greatness of *Indra*, by which, and not by their own efforts, they have been extricated from the cloud.

7. WHAT DO THE SACRED STRAINS DECLARE.—*Kimu shwid asmai nivido bhananti*: the *Nivids* are certain verses repeated at some sacrifices to *Indra* and the *Maruts* in their honour, and are tantamount to an acquittal of the charge imputed to *Indra*, and here anticipated by *Aditi* of brahmanicide, *Vritra* being a Brahman: the crime was transferred to the waters in the shape of foam: these explanations are rather, perhaps, derived from the *Pauranik* developments of the original legends, imperfectly handed down.

8 AND *ff.*—The rest of the *Sukta* is by the *Rishi* in praise of *Indra*.

8. KUSHAVA.—The commentator says a *Rakshasi*, whom *Indra*, although at first swallowed by her, drove out of the lying-in chamber.

9. VYANSA.—The name of a *Rakshasa* who also attempted to destroy the infant *Indra*.

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12. SINCE THOU HAST SLAIN THE FATHER.—*Yat prakshinah pitaram padagrihya*: the particulars of this incident are not related by *Sayana*, who contents himself with saying the allusions are variously explained by *Taittiriyakas*—*Taittiriya Sanhita*, VI. I. III. 6.

13. IN EXTREME DESTITUTION, ETC.—So *Manu* has, *Vamadeva*, who well knew right and wrong, was by no means rendered impure, though desirous, when oppressed with

hunger, of eating the flesh of dogs for the preservation of his life, x. 106: *ichchhan attum*, wishing to eat, might be considered equivocal, but the text here states *shuno antrani pecha*, I cooked the entails of a dog.

THE FALCON.—That is, swift as a hawk, *shyena-vat shighragamindrah*.

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3. ON THE DAY OF THE FULL MOON.—*Aparvan* is the phrase of the text, explained *paurnamasyam*.

6. TURVITI AND VAYYA.—See vol. i, p. 82, v. 6, p. 92, v. 11.

7. HE HAS MILKED THE BARREN COWS.—*Adhok staryo dansupatnih*, that is, he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the *Pani*.

9. AGRU.—The commentator has only a certain female, *Agru nama kachit*.

WHERE HE WAS BEING DEVOURED BY THE ANTS.—*Vamribhir-adanam, upajihvikabhir-adyamanam*: *Sayana* evidently understands by *upajihvika*, the white ant, as he explains, *nivasanat, valmikakhyat sthanat*: *valmika* is the familiar term for a hillock thrown up by the insect.

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THE SERPENT.—*Ahim*, explained *sarpam*: the presence of a snake in an ant-hill is still a popular notion.

THE JOINTS WERE RESTRUNG.—The phraseology is partly doubtful: *ukhachchhit samaranta parva*, *Sayana* interprets it *valmikakhhyaya ukhayas chhedakani parvani samagachchhanta*, the joints which had been relaxed or corroded by the insects of the *ukha*, or ant-hill, were re-united by *Indra*.

11. See p. 115.

2. *Yajur-Veda*, XX. 48, 49: in the first, *Mahidhara* supplies *balaih* instead of *marudbhih* as the subst. to *ojishthebhih*; and in the second renders *vajasatau* for the sake of bestowing food.

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4. WITH THE NOON-DAY HYMN.—*Samiddhasu manadah prishthyena*: *prishthyam* is termed the *madhyandinasavana udgatribhirudgiyamanam stotram*.

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1. ALONG WITH US.—*Mahidhara*, *Yajur-Veda*, XX. 47, says, with the gods, *devaih saha*: *Sayana* has *asmabhih saha*.

LIKE THE RADIANT SUN.—*Dyaur na kshatram abhibhuti pushyat*: *Mahidhara* connects the simile with what precedes, whose many exploits (are celebrated) like the heaven: he refers, also, *kshatram* to the sacrificer, may he, (*Indra*), cherish (our) strength.

2. THE POWERFUL LEADERS.—*Frishnyani arin, balabhutan netris*, that is, the *Maruts*.

5. UTTERS A VOICE ENJOINING MEN TO WORSHIP.—*Vacham janayan yajadhyayi*: the speech of *Indra* is the thunder, the effect of which is to induce the *parcus deorum cultor et infrequens*, whether Roman or Hindu, *retrorsum vela dare*.

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6. OF THE WORSHIPPER.—*Aushijasya*, from *ushij*, a priest, one who employs priests.

INDRA.—*Adri* is the name in the text, a name, it is said, of *Indra*, from *dri* to divide, to tear, as foes.

7. THE PROTECTOR OF THE WORLD.—*Bharvara* is explained as the patronymic of *Bharvara*, which means *jagadbharta*, the protector of the world, or *Prajapati*.

IN THE SECRET THOUGHTS.—The text has only *guha pra*, which *Sayana* expands into *guharupa-hridaye prabhavati*: it, that is, the strength, *balam*, of *Indra*, prevails or presides over the heart, in the nature of secrecy or mystery.

7. This verse is somewhat obscurely expressed: the purport, according to the Scholiast, is, that the might of *Indra* always protects his worshipper. *Indrasya balam sarvada yajamanam palayati.*

8. HE FINDS IT IN THE HAUNT OF GAURA AND GAVAYA.—*Vidat gaurasya gavayasya gohe*: *vidat* here has no government, and *goha* for *griha*, a dwelling, is a strange term as applicable to the *Gaura* and *Gavaya* which *Sayana* says, are two species of *mriga*, a deer, or any wild animal: but they are in fact two kinds of wild cattle, *Bos-gavæus*, or *Gavæus-frontalis*, and *Bibos gaurus*, or *B. cavifrons*, confounding the latter also with the *Bibos asil* of *Silhet*: the purport of the expression, according to the Scholiast, is, that *Indra* obtains those two animals *tau dvau pashu labhate*, either for himself as sacrificial flesh, or for his worshippers, some of whom, at least, even now, would not object to eat the flesh of the wild oxen.

10. BESTOWS RICHES ON MAN.—*Varivah purave kah, manushyaya dhanam karoti*: it might be thought to refer to a descendant of *Puru*, but the first vowel of *Puru* is short.

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1. FOOD, HYMN, SOMA AND PRAYERS.—Alluding to the four-fold forms of offering worship, *Brahma*, *Stoma*, *Soma*, and *Uktha*: the first is said to be the cakes steeped in butter and the like offerings or oblations; the second, the praise that is recited aloud; the third, the libation of the *Soma* juice; and the fourth, the praise or prayer that is repeated silently or in a lower tone, not chaunted or sung.

2. THE INVESTING PARUSHNI.—*Urnam parushnim* is explained *achhadikam paravatim nadim*, the river having joints or bends covering—the comment does not say what.

WHOSE BORDERING DISTRICTS HE HAS FREQUENTED.—The phraseology here is somewhat obscure, and the Scholiast does not materially enlighten us: the text is, *yasyah parvani sakhyaya vivye*; lit., whose joints through friendship he has approached: *Sayana* explains it, *yasyah nadyah bhinnan deshan sakhikarmane samvritan*, the separate districts of which river he has, for the sake of friendly acts, covered or concealed.

4. PARENTS OF THE MOVING SUN.—*Matara bharati goh*: the latter *Sayana* explains *gantuh suryasya*.

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8. The phraseology is very obscure in some parts: *shami shashamanasya shaktih* is explained by *Sayana*, *shamanam stavatah stuti-karma*, but what this means, especially in connection with what follows, *asmadryak shushuchanasya yamya*, it is difficult to say.

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7. RESOLVING TO KILL, ETC.—*Jighansan-druhan, dhunirasam, anindram*: the last of the three epithets determines the gender of the party, but we have no other clue: the Scholiast supplies *Rakshasim*: who she may be is nowhere intimated; but from what follows it may be thought to mean death, the debt of nature, the payment of what *Indra's* favour delays by prolonging life: but this is mere conjecture: the comment is of no avail.

8. RITA.—*Rita* ordinarily means sacrifice, or truth, or water: here it may apply, according to *Sayana*, to *Indra*,

or to *Aditya*, or to the three former personified as divinities: the following stanzas are a succession of changes on the word.

9. THE KINE ENTERED INTO THE SACRIFICE.—As presents made to the officiating priests; or the phrase may mean also, the rays of light have entered into the water, *gavo ritam aviveshuh, rashmaya udakam aviveshuh.*

10. DESIROUS OF POSSESSING WATER.—*Ritasya shushmas-turya-u-gavayuh*: is rather enigmatic: the Scholiast explains it as in the text, *shushmo, balam, turayas turnam-gavyuh-u-charthe*; *jalakamascha bhavati.*

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3. INFLICTERS OF AUSTERITY UPON THEIR PERSONS.—*Ririkvamsas-tanvah*, are explained by *Sayana, svakiyani sharirani tapasa rechayanto yajamanah*, worshippers emaciating their own bodies by penance: if correctly interpreted, therefore, we have the ascetic penances of the Hindus, recognised by the text of the Veda.

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8. WHEN THE LORD IS ENGAGED IN THE LONG BATTLE.—*Dirgham yad ajim abhyakhyad arya*: *Sayana* explains *arya* by *swami*, lord, that is, *Indra*; and *Patni*, in the following passage, he says, is *Indra's* wife; but it would be more consistent with the concluding passage to render *arya* as the name of the orthodox Hindu, in whose behalf his wife propitiates *Indra.*

9. A MAN HAS REALIZED, ETC.—The text is *bhuyasa vasnam acharat kaniyas*: lit. by much a man acquires a little, wealth or value: *kaschid panyena dravyena alpataram mulyam prapnoti*: the *kaschit* must be understood, therefore.

of the vendor, which is consistent with what follows in this and the next verse: the meaning of this and the following verse is thus explained, according to *Sayana*, by ancient *acharyas*, skilled in religious doctrines: one (a vendor) who takes a small price for valuable goods, comes afterwards to the buyer, and says, this has not been sold by me, and, so saying, he requires the balance of the price: but he, the vendor, does not recover the full price, nor does he get back the article: according to the bargain between them it may not be otherwise: the sale has taken place, and if the bargain has been kept, then it has only to be considered that such is the object of the price, and that is the conclusion: a bargain has been made, and the (stipulated) price given; therefore, in the first place, an agreement is to be made by me: so reflecting, *Vamadeva*, having by much praise got *Indra* into his possession or subjugation, purposes to make a bargain when about to dispose of him, as in verse 10.

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3. LIGHT.—*Jyotir*: but the commentator explains it water; *Jyotir udakam*.

4. AND LONG BEHOLD THE RISING SUN.—That is, may the sacred fire long be kindled in the house of the sacrificer at the hour of sunrise.

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1. This and the two following verses are attributed either to *Indra* or to *Vamadeva*: in the latter case it is said the sage uttered them while yet in the womb, knowledge of truth being generated in him, and enabling him to identify himself with universal existence: through the eye of supreme truth I am everything, *paramasthadrishtya kritsnam aham*

asmityarthah: we have here, therefore, the basis of the pantheistic *Vedanta*.

2. TO THE VENERABLE MANU.—The text has only *aryaya*, the Scholiast supplies *Manave*.

3. *Shambara*.—See vol. I. p. 75, v. 6.

4. WITH A WHEELLESS CAR.—*Achakraya vadhaya* is explained, *chakrarahitena rathena*, with a car without wheels: the text has *haryam*, but the Scholiast says this is a metonymy for the *Soma*, which, as we have before seen, (note on III. 4. 5. 7), is said to have been brought from heaven by the *Gayatri*, in the form of a hawk: according to *Sayana* we are to understand here by the hawk the Supreme Spirit, *Parabrahma*, but this seems to be the notion of a later day.

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1. BUT AS A HAWK I CAME FORTH WITH SPEED.—That is, according to the Scholiast, until the sage comprehended the difference between the body and soul, and learned that soul was unconfined, he was subject to repeated births: but in this stage he acquired divine knowledge, and burst through his bonds with the force and celerity of a hawk from its nest: as the *Nitimanjari* says, *Vamadeva shyenarupam asthaya garbhad-yogena nihsritah*, *Vamadeva*, having assumed the form of a hawk, came forth from the womb by the power of *Yoga*.

2. THE IMPELLER OF ALL.—The *Paramatma*, or Supreme Spirit.

BEYOND THE WINDS.—The vital airs, or life, the cause of worldly existence, which is pain.

3. The *Aitareya Brahmana*, as above mentioned, narrates this incident in the same manner.

4. *Antah-parnam, tan-madhye sthitam*: the *Brahmana* says, as we have seen, one nail of the left-foot, but the shaft was broken by the collision, the fragments of the nail became the quills of the fretful porcupine, those of the arrow, water-snakes, flying foxes, and worms.

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2. THE EVERYWHERE-GOING WHEEL, ETC.—*Maho druho, prabhutasya drogdhuh*, of the very mighty oppressor or tyrant, alluding probably to his heat.

3. BEFORE THE NOON.—*Purn madhyandinat*: in the forenoon, when the *Soma* is drunk, and thence *Indra* and *Agni* have been invigorated.

AS ROBBERS ARE THE DESTROYERS OF THOSE, ETC.—The text has only *durge durame kratur na yatam*, as of those gone on account of business in a difficult place: where protection is difficult, *Sayana* supplies, from robbers.

4. THOU HAST MADE THE SERVILE RACES ABJECT.—*Visho dasir-akrinoraprashastah*: *dasih* as the adjective of *vishah, prajah*, people, men, is explained, *karmahinah* having no special or religiously instituted rites or functions, which is not incompatible with the literal purport, slave, or servile: *aprashastah* is rendered *garhitah*, reviled, vile: the expression is important as marking the existence of low and servile classes.

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3. THE HOLY PLACES.—*Sutirtha, shobhanani tirthani*: the phrase would imply that there were places of pilgrimage at this period.

5. The phraseology is rather doubtful. *Irihaddivasya raya akayyas,a davane purukshah*, which is explained, *mahaddipter asamantat stutyasya bahusvasya dhanasya*

dane nimitte bhojanasya-tvam bhajamana bhavema; may we be enjoying thee for the sake of the gift of wealth of much food, every way commendable and very brilliant.

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1. SUPERIOR TO THEE, MORE EXCELLENT THAN THOU.—*Sama-Veda*, i. 203: Benfey's text reads *uttaram* and *jyayas* in the neuter; instead of *uttaro* and *jyayan* in the masculine, as in the *Rich*.

4. THOU HAST STOLEN.—The text has *mushaya suryam*, thou hast stolen the sun, but this is explained by *Sayana* by the more usual legend.

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8. THE DAUGHTER OF THE SKY.—The dawn, extinguished by the ascendency of *Indra* throughout the day.

12. THE SWOLLEN SINDHU WHEN ARRESTED.—*Sindhum vibalyam vitasthanam*: *vigatabalyavastham*, whose youth was passed, *i.e.*, who was full of water, *sampurnajalam*, and *vitishthamanam*, stopping or being stopped.

16. PARTICIPANT IN SACRED HYMNS.—See above, *Sukta* XIX. verse 9.

17. BORNE ACROSS WHEN DENIED INAUGURATION.—*Aparayat*, he enabled to cross; according to the Scholiast, he made them worthy to be inaugurated, or crowned, which they were not at first, as the text implies, by *asmataras*, not *bathers*; alluding to their exclusion from the succession in favour of the youngest son *Puru* by their father *Yayati*: see *Vishnu Purana*, p. [illegible].

18. THOSE T[illegible]ARYAS.—The Scholiast renders *arya-aryabhimanau*: *aryatvabhimaninau*, presuming on their dignity as *aryas*, and being without any faith or devotion

19. BLIND AND LAME.—We have here another, and somewhat contradictory statement from that of a former passage, when the blindness and lameness were attributed to one person, *Paravrij*, Vol. II. 142, verse 12, and note: here we have not only the dual, *jahita* for *jahitau*, but also *dau* for *dvau*, the two, which agrees better with the still earlier allusion to the same defects in two different individuals: Vol. I. 170, verse 8, and note.

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20. STONE-BUILT CITIES.—*Ashmanmayinam puram*: whether the notion of masonry be confined to the walls, or extended to the dwellings, it indicates familiarity with something more substantial than mud hovels.

24. The text has *vamam pusha vamam bhago vamam devah karulati*; the triple repetition of *vama, vananiyam, dhanam*, would seem to separate not only *Bhaga*, but *Karulati* from *Pushan*, but if the last be rightly rendered by *kritta-danta* or *adantaka*, the broken-toothed, or toothless, it applies to *Pushan*: the attribute has not occurred before, though the Scholiast quotes the Veda for it, *Pusha prapishtadhago adantako hityadi shrutishu*; according to the *Puranas*, *Pushan* had his teeth knocked out by *Virabhadra's* followers at *Daksha's* sacrifice: *Vishnu Pur.* 67, note 6.

1. This seems to be a popular stanza; it occurs twice in the *Sama-Veda*, I. 169, 232; once in the *Yajush.* 27, 29, and once in the *Atharvan*, XX. 124, 1.

2 and 3.—The same may be said of these two stanzas; they both occur in the other three Vedas, *Sama-Veda*, II. 33, 34; *Yajur-Veda*, 27, 40, 41; *Atharva-Veda*, 122, 2, 3.

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1. COME TO US QUICKLY.—*Asmakam ardham, asmakam samipam*, near to us: *Mahidhara* explains *ardha*, dwelling-

place, *niwasa desham*, or hall of worship, *deva-yajana-desham*: it is properly, a hall, whence Benfey renders it *seite*, but this is merely inferential, like the interpretations of *Mahidhara*. *Sama-Veda*, i. 181, *Yajur-Veda*, 33, 65.

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17. JARS.—*Khari*, a certain measure; by metonymy, a jar or ewer, *drona-kalasha*, holding such a quantity: in modern use it is the name of a grain measure, equal to sixteen *dronas*, or about three bushels.

22. NOT REGARDLESS OF THY WORSHIPPERS.—*He napat na patayitah, stotrin avinashayitah, kintu palayitar, ityarthah*; oh thou, not casting down, not injuring or destroying, those who praise, that is, cherishing them.

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23. *Kaninakeva vidradhe nave drupade arbhake*; *nave* and *arbhake* have their usual meanings, new, small; *kaninake* is explained by *shalabhanjike*, dolls or puppets; *vidradhe* by *vyudhe*, arrayed, or arranged; and *drupade* by *drumakhyasthane sthite*, standing on a place fixed, termed either a tree, or from a tree, a plank or platform, probably, answering to a stage on which puppets were exhibited.

SUKTA—THE RIBHUS.—See vol. i. 5. 3.

1. WERE BORNE QUICKLY, ETC.—As applicable to the deified mortals, it alludes to their being transported to the sphere of the gods: if the rays of the sun are to be understood, it implies merely their dispersion through the sky.

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7. See vol. ii. p. 65, v. 11.

11. WEARIED OUT BY PENANCE.—*Rite shrantasya sakhyaya* is the phrase of the text: *Sayana* says, *na sakhitwaya*

bhavanti devah, the gods are not through friendship, *shramat tapo yuktat rite*, except one wearied by penance, which would seem to apply to the worshipper; but again he says, *ete shranta ato dadub*, they, wearied out, therefore gave.

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1. THE DIVINE WORD HAS DESIRED THE DRINKING.—*Drishana devi*: in the *Aitareya Brahmana* it is said, *Prajapati* said to *Savitri*, these are thy fellow-students; do thou drink with them.

2. PRESCIENT OF YOUR CELESTIAL BIRTH.—*Vidanaso janmanah* is explained, *jananasya devatva-lakshanasya, devatva-praptim janantah*, knowing the attainment of deification.

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7. SYMPATHIZING.—It is not easy to find an equivalent for *Sajoshah*, although the sense is obvious enough: *sajosha Indra Varunena somam pibi*, is, literally, *Indra*, who art co-pleased with *Varuna*, drink the libation; implying that they both derive the like satisfaction from the beverage which they imbibe together.

7. THE RITUS.—*Ritupabhih* is explained, *rituyajadevaih* the deities to whom the *Ritu* sacrifice is dedicated.

THE WIVES OF THE GODS.—*Gnaspatnibhih*: *gna* is usually rendered the wives of the gods: the compound is here explained *strinampalayitryah*, the female protectors of women: it may imply the goddesses, but there is no authority for such an interpretation.

8. WITH THE PARVATAS.—*Parvatebhih, parvasidbhih, parvanyarchyamanair-devavisheshaih*: a sort of deities to be worshipped at the *Parvas*, certain periods of the month, as the new and full moon, etc.

9. ACCOMPLISHED ACTS PRODUCTIVE OF GOOD RESULTS.—*Swapatyani chakruh*: according to the Scholiast, *swapatana-sadhanani karmani*, acts, the means of accomplishing their good offspring or consequences: according to *Sayana*, also the relative *ye* refers to the antecedent in the next verse, *te agrepat*, they the first drinkers, the *Soma* being first offered at the evening sacrifice to the *Ribhus*.

1. AFTER THE MUNIFICENT INDRA.—*Indram anu*, *Indram anusritya* or *anugamantu*: having followed, or may they come after, *Indra*; or it would be more consistent to render it, may they come after (you) to *Indra*, etc., see the preceding note.

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9. WITH NUMEROUS ADHERENTS.—*Shravo-virawat* might be rendered food-comprehending-off-spring, but as *praja* has been already specified, the Scholiast interprets *virawat*, *viros habens*, by *bhrityadibhirupetam*, endowed with dependants.

1. RIBHUS.—The text has *Ribhukshah* which is properly the nom. sing. of *Ribhukshin*, a name of *Indra*: here *Sayana* identifies it with *Ribhavah*, the plur. nom. of *Ribhu*: in some of the following verses of this hymn the word appears as *Ribhukshanah*, the nom. or voc. plural of *Ribhukshin* substituting optionally, the short for the long vowel in the antepenultimate, *Ribhukshanah* for *Ribhukshanah*: see Sanskrit Gr., 2nd. edit., p. 460.

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3. I OFFER YOU, ETC.—*Juhve manushwat uparasu vikshu yushme sacha brihaddiveshu somam*: the meaning is not very clear: *upara* is explained, those who are pleased or sport near the worship of the gods, *devayajana-samipe ramantah*; *tasu vikshu-prajasu*, in or among such people:

brihaddiveshu, *Sayana* considers an epithet of *deveshu* understood.

4. POSSESSED OF TREASURES.—*Vajinah*, the possessors either of horses or food, is here used somewhat irregularly for *Vaja*: *ayakshipra*, according to the commentator, means as hard or strong as iron, *ayovat*, *sarabhutashiprah*: *sunishkah* having good *nishkas*, a certain weight of gold, if not a coin.

SONS OF INDRA, GRANDSONS OF STRENGTH.—The text has here the nouns in the singular, son of *Indra*, son or grandson of strength, and inconsistently follows with *vah*-*vas*, you, in the plural.

THIS LAST SACRIFICE.—*Itygriyam*, *agre bhavam*, would mean the first, the preceding, but *Sayana* explains it, *tritiyam savanam*, which is most consistent with the worship of the *Ribhus*.

5. SPLENDID WEALTH, ETC.—Such are the explanations of the epithets given to *rayim*, wealth, *ribhum*, *yujam*, *vajintamam*, *indraswantam*, *sadasatanam*, *ashwinam*, explained as in the text.

6. A HORSE AT THE SACRIFICE.—*Medhasato so arvato*: perhaps a horse fit for the *ashwamedha* is implied.

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1. HEAVEN AND EARTH.—They are not named in the text, but the dual pron. *vam*, of you two, is supposed to imply them.

YOU TWO HAVE GIVEN A HORSE A SON.—So *Sayana* explains the *kshetrasam* and *urvarasam* of the text, deriving them from *kshetra*, land, *urvara*, fertile soil, and *san*, to give: why these should signify *ashwa* and *putra* is not very obvious.

2. DADHIKRA.—*Dadhikra*, or as also read, *Dadhikravan*, is given in the *Nighantu* of *Yaska* amongst the synonymes

of *ashva*, a horse: the form is noted in *Panini*, III. 2. 67: according to *Mahidhara* on *Rick* 6, of *Sukta* VII, *Yajush*, 23, 32, the etymology is *dadhi*, who bears, who carries his rider, and *krama*, to go: according to the *Aitareya Brahmana*, III. 15. 5, *Agni*, in the form of a horse, destroyed the *Asuras* by the desire of *Bharadwaja*.

4. PUTS TO SHAME THE ADVERSARY OF THE PIOUS MAN.—*Vidatha nichikyat tiro aratim paryyapa ayoh*, is explained *jnatavyani janam, aramanam, arim va, tiraskaroti stoturmanushyasya*, knowing things cognizable, who disgraces the opponent, or the foe of the man, the praiser.

5. THEY CALL AFTER HIM HASTENING, ETC.—*Shravascha-chchha pashumachcha yutham*, is explained *annam kirttim va pashumad yutham cha achchha abhilakshya gachchhantam enam anukroshanti*, they call after him, that is *Dadhikra*, going, having in view either food or fame, or a herd consisting of cattle: *Sayana* rests his interpretation on that of *Yaska*, *Nir.* IV. 24: perhaps the *anukroshanti* should be again supplied as applicable to the *pashumad-yutham*.

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3. ADITI.—*Aditi* is considered by *Sayana* as an appellative, *akhandaniya*, the indivisible or infrangible, that is, *Dadhikra*.

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4. OF THOSE WHO PRAISE HIM.—The text has *marutam nama bhadram*: *Sayana* explains *marutam* by *stotrinam*, of the praisers.

6. MAY HE MAKE OUR MOUTHS FRAGRANT.—The mouth having been defiled by the use of inelegant language, according to *Mahidhara*: the verse occurs in the *Sama-Veda*, I. 358; *Yajush*, 23, 32; and *Atharvan*, XX, 127, 3: according to the

commentator on the *Yajush*, it is to be recited at the *ashwamedha* when the priests bring the queen away from the horse.

3. AND AFTER HIM WHO IS, ETC.—This is a very elliptical passage: *asya dravatas-turanyatahparnam na ver-anu vati pragardhinah*, lit. of him running, quick-going, as after the flight of a bird, go they eager; the Scholiast supplies the ellipse, and as the verb *anuyati* is in the singular, he supplies a nominative, *sarvah janah*, every man.

AS SWIFT AS A HAWK.—*Shyenasyeva dhrajato ankasam pari Dadhikravnah sahorja taritratah*, literally, as of a hawk quick-going with respect to the insertion of the foot or to the breast, *ankasam-padadharam urah-pradesham va* of *Dadhikravan*, together with strength, or for the sake of strength together, enabling to cross: it is not easy to make any sense of this even with the help of the Scholiast, although there is nothing very difficult in the words: *Mahidhara, Yajush*, 9. 15, explains *ankasam pari*, a horse's trappings, the cloth, *chaunri* tail, etc., *vastrachamaradikam*, over all his body, which fly open as the horse gallops, like the wings of a bird, whilst the horse himself has the speed of the hawk.

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5. This stanza is known as the *Hansavati Rich*, and occurs twice in the *Yajush*, 10. 24, and 12. 14, as well as in the *Aitareya Brahmana*, IV. 20, 1; and although the commentators vary a little in their interpretation of the individual terms, they agree as to the purport of the whole, the identification of *Aditya*, or the sun in the type *Dadhikra* with *Parabrahma*, or the universal deity, and consequently his identity with all the other types of the supreme being: these terms are thus specified,—1. *Hanso*, from *han* to go, he who goes eternally to destroy, who destroys individually, or it is resolvable

into *aham*, I, and *sa*, he, that is, I am *that*, the supreme: 2. *Vasu*, the appointer of the stations of all creatures, or all men, or that which abides (*vasati*) at all times, *sarvada*: 3. *Hota*, or sacrificer: and 4. *Atithi*, or guest, meaning in both cases *Agni*, or fire, first as the sacrificial, and secondly as culinary, fire: 5. *Nrishad* the dweller among men, is explained *Chaitanya*, consciousness, or *Prana*, vitality, or, according to *Sayana* in the scholia on the *Brahmana*, sight, or the eye, according to the text "the sun, becoming the eye (of the world), entered into the two eyes (of man)": 6. *Varasad* is uniformly rendered the dweller in the most excellent station, that is, the solar orb: 7. *Ritasad* is he who is present in truth, or in water, or in sacrifice: the comment on the *Brahmana* interprets truth, the text of the *Veda*, *vedavakya*: 8. *Vyomasad*, the dweller in the sky, has its literal meaning everywhere; only *Sayana* makes it out to be the *wind*: 9. *Abjah*, who is born in the midst of the water, as, according to another text, *udakamadhye khalvayam jayate*, *Mahidhara* says, in the form of a fish, etc.: the *Brahmana* intimates that this refers to the apparent rising of the sun from the ocean and setting in the same: 10. *Gojah*, born amidst, *goshu*, rays: *Mahidhara* says, *gavi*, *prithivyam*, in the earth, being identical with the elements: 11. *Ritajah*, born of truth, from being visible by all, not invisible like *Indra* and the rest, is *Sayana's* explanation in this place; in his scholia on the *Brahmana* he interprets it, born from the mantras of the *Vedas*: 11. *Adrija*, mountain born, that is, in the eastern mountain, where he rises: *Mahidhara* says, born in stone in the form of *Agni*, as if alluding to flint; or *adri*, having for one meaning a cloud, he may be said to be generated in the clouds in the form of rain: finally he is *Ritam*, truth, that is, according to *Sayana*, in both his comments, sound truth; or *Parabrahma*, as by

another text, "*Satyam jnanam anantam Brahma*," truth, wisdom, infinitude, *Brahma*; and as he explains it in this text, *abadhyam sarvadhishthanam Brahma tatwam*, the indefeasible, all-regulating principle, *Brahma*: so in his gloss on the *Brahmana*, truth, he says, is of two kinds, *vyawaharikam*, truth in speech and worldly dealings, and *paramarthikam*, or *Parabrahma*, the supreme universal spirit: he notices, also, the reading of another *Shakha* or *Ritam brihat*, which is followed in the *Yajush*, and is explained by *Mahidhara* the all-pervading, the infinite *sarwagatam aparyantam*, that is, *Parabrahmarupa*; *Aditya* in the form of *Parabrahma*.

1. *Indra ko wam Varuna*: the single names of the two deities being put in the dual form, implies the nomination of both.

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6. BE AROUND US.—*Paritakmyayam*: it is rendered *paritakane*, which is not more intelligible: *paritakma* occurs also in the sense of night, in which case it may mean, may *Indra* and *Varuna* protect us in the night against evil spirits.

LONG LIFE.—*Suro drishike* is the text, which is interpreted *suryasya chirakaladarshanaya*, for the sight of the sun for a long time, *i.e.*, *chirajiwanaya*, for long life.

8. LONGING FOR YOU.—*Yuwayuh* is explained, *yuwam kamayamanah*.

APPROACH THE SOMA FOR ITS ADVANTAGE.—*Sriye na gawa upa somam asthuh*, alluding to the mixture of milk and curds with the *Soma* libation, *dadhyadishrayanaya*.

9. AS DEPENDANTS ATTEND UPON AN OPULENT MAN.—*Joshtara iva toswe, sewaka dhanikam swaminam*: as servants upon a rich master, or as derived from *jush*, to please, *joshtarah* may be rendered flatterers, parasites.

LIKE HUMBLE FEMALES.—*Raghvir-iva shravaso bhikshamanah*; *raghvir iva laghveya iva*, like light or trivial: there is no substantive, but the appallative is femimne.

10. MAY WE OF OUR OWN BE, ETC.—*Tmana patayah syama*: that is, according to the Scholiast, without any effort or labour, *aprayatnena*.

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1. TWOFOLD IS MY EMPIRE, ETC.—*Mama dwita rashtram kshatriyasya vishwayah*: here, therefore, we have a positive indication of the military and regal order.

ALL THE IMMORTALS ARE OURS.—*Vishwe amrita yatha ime*: therefore he is king also over *Swarga*.

THE GODS ASSOCIATE ME WITH THE ACTS OF VARUNA.—*Kratum sachante Varunasya devah. rajami krishter-upamasya varpah*: except the last word, which the Scholiast renders *rupa*, form, there is nothing unusual in the terms: but even with the explanations attempted by *Sayana*, the purport of the sentence is quite unintelligible, beyond its being probably the identity of *Varuna* and *Trasadasyu*, as asserted in the next verse.

4. AS THE ABODE OF THE WATER.—*Sadane ritasya* may also imply, for the place or sphere of the sun, the word *rita* being used here and in the following passages either for *udaka* or *aditya*.

ILLUSTRATING THE THREE-FOLD ELEMENTARY SPACE.—That is, according to *Sayana*, for me the creator has made the three worlds, *madartham eva kshityadilokatrayam akarshit parameshwarah*.

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8. TRASADASYU.—*Purukutsa*, son of *Durgaha*, being a prisoner, it is not said on what occasion, his queen propitiated

the seven *Rishis* to obtain a son who might take his father's place: they advised her to worship *Indra* and *Varuna*, in consequence of which *Trasadasyu* was born.

9. DWELLING NEAR THE GODS.—*Ardhadevam* is explained *devanam samipe vartamanam*; or we might render it, demi-god, though such an appellation would not apply to *Indra*, to whom *Trasadasyu* is compared: on the contrary, *Indra* is declared to be one half of all the gods, and therefore entitled to the largest share of offerings, *yat sarveshan ardham Indrah prati tasmad Indro devatanam bhuyishthabhaktamah*.

10. FREE FROM ANY IMPERFECTION.—*Anapasphuranttm ahinsitam*, unharmed, according to *Sayana*: *Mahidhara*, *Yajur-Veda*, 7. 10, explains it, not going to another, *anunya-gaminam*.

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3. BY WHICH OF YOUR ACTS ARE YOU MOST DISTINGUISHED.—*Kaya shachinam bhavathah shachishtha*; *shachinam yushmat sambandhinam karmanam shaktinam va*, acts or energies connected with you.

6. THE FLOWING (STREAM).—*Sindhu*: but it may here mean either water in general, or a cloud.

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1. ASSOCIATOR OF THE SOLAR RAY.—*Sangatim goh*, is only explained, *goh sangamayitaram*, the bringer into union, or associator of *Go*: what the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the *Ashwins* with light, or the sun.

2. POWERFUL HORSES.—*Kakuhasah*, is explained *mahanto ashvah*, or it may be praises, *stutayah*.

6. FOR US BOTH.—The two *Rishis*, the authors of the *Sukta*.

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1. THREE ANALOGOUS KINDS OF FOOD.—*Prikshaso mithuna trayah*: *mithuna* is properly twins, or a pair, but it may be used, according to *Sayana*, for a greater number of analogous or connected objects, as *mata pita putrastadeva mithunam*, mother, father, son, constitute a twin or pair: the three sorts of food are said to be *ashanam*, *panam*, *khadah*: in what the last differs from the first is not specified.

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1. PURIFIED BY HOLY ACTS.—*Shukrah-vratacharyadina dipto aham*, illustrious by observing vows, etc.

I BRING TO THEE THE SOMA, FIRST OFFERED.—*Ayami te madhvo agram*: this is consistent with the passages in the preceding hymn; also *Sama-Veda*, II. 975: according to *Sayana*, *madhvah* here is for *madhun*, the gen. for the acc.: but this is not necessary, as, I bring to you of the *Soma* would be no unusual construction: *Ayami* is explained *prapayami*, and *agram*, *itarebhyah purvam*: *Mahidhara*, *Yajur-Veda* 27, 30, has a partly different version: may the cup (*shukra-graha*) come to thee, *ayami*, *agachchhatu*, which is the essence, of the *Soma*, *agram*, *sarabhutah madhunah rasasya*.

1. LIKE A PRINCE THE TERRIFIER OF FOES.—*Vipo na*, is explained *shatrunam vepayita rajeva*.

2. WHO ART THE REPRESSER OF CALUMNIES.—*Niryurvano ashastih* are considered by *Sayana* equivalent to *abhishastir nihsheshena niyojayan*, but what either signifies is very doubtful: the translation of the text is only a substitute for a blank.

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3. THE DARK NURSES OF WEALTH.—*Krishne vasudhiti*, *krishnavarne vasunam dhatryau* is *Sayana's* explanation.

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1. WHO ABIDES WITH NOISE IN THE THREE REGIONS.—*Trishadhastho ravena, trishu sthaneshu vartamano ravenaivam tishthatetyanena shabdena.*

4. SEVEN-MOUTHED.—The seven metres are said to be his mouths.

6. UNIVERSAL DEITY.—*Vishwadevaya*, an appellation of *Brihaspati*, because, as the deity presiding over *mantras*, he is the same with every deity; or *deva* may here, it is said, mean praise, he who has the praise of all.

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9. This and the two preceding stanzas are cited in the *Aitareya Brahmana*, VIII, 5, 24, 26, as authority for the indispensable employment by a prince of a Brahmana as *Purohit*, or priest, to conduct solemn rites on his behalf; "the gods eat not the food of a Raja who has no *Purohita*; therefore, when about to sacrifice, let him appoint (lit. place before) a Brahmana, *na hava apurohitasya Rajno devo annam adanti, tasmad Raja yakshyamana Brahmanam puro dadhita: Sayana*, in commenting upon the verses cited, adopts some explanations differing from those here followed, but the variations are not of any great moment; as *Ila*, food, instead of *Earth*, his food increases at all seasons; and *sajanya*, allies of his enemies, instead of his own people: wherever *Brahma* occurs he renders it *Brahmana*.

1. ARE GIVING MAN THE FACULTY TO ACT.—*Gatum kriyanam janaya*; that is, *yajamananam gamanadi-vyaparasamarthyam akuruta*; they give to the offerers of sacrifice the ability to perform the acts of going and the like.

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3. THE CHURLISH TRAFFICKERS.—*Panaya* in the text, *vanijah* in the comment; that is, according to the latter, *adatarah*, non-givers.

4. SEVEN-MOUTHED ANGIRASAS.—Repeating the seven *saidik* metres.

NINE OR TEN DAYS RITE.—See Vol. I, p. 94, verse 4 and note.

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11. This verse, it is said, should be inaudibly recited every morning at day-break.

1. See Vol. II. p. 7, verse 8.

2. MOTHER OF THE RAYS OF LIGHT.—*Mata gavam rashminam mata.*

SHE IS THE FRIEND OF THE ASHWINS.—The *Ashwins* are to be worshipped together with the Dawn.

3. *Sama-Veda*, verses 1075—77.

4. THE BAFFLER OF ANIMOSITIES.—*Yavayad-dwesha sam*: according to the Scholiast, the Dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

5. LIKE SHOWERS OF RAIN.—*Gavam sarga na*: the first is here explained by *udakanam*, (see above, verse 2), of waters: *udakanam sarga* means, according to *Sayana*, *varshadharah*.

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1. MAY THE GREAT DEITY GRANT US SUCH EVERY DAY.—*Tachchhardir no mahan udayan devo aktubhih*; *chhardih* is explained by *griha*, a house, or it may mean light: *aktubhih* is lit. by nights, by metonymy for days.

5. PUTS ON HIS GOLDEN ARMOUR.—*Pishangam drapim prati munchate*, is explained by *Sayana*, *hiranmayam kavacham*

achchhadayati pratyudayam, every morning he puts on a golden cuirass.

3. PUTS FORTH HIS ARMS.—*Bahu prasrak*, he puts forth his rays.

5. THREE DIVISIONS OF THE FIRMAMENT.—According to the Scholiast the *antariksha* is divided between *Vayu*, *Vidyut*, and *Varuna*, in three portions.

THREE BRILLIANT SPHERES.—The regions of *Agni*, *Vayu*, and *Surya*: see Vol. II. p. 165, verse 8, and notes.

THREE HEAVENS.—The lokas of *Indra*, *Prajapati*, and the *Satya loka*.

THE THREE-FOLD EARTH.—These are not particularized.

THREE FUNCTIONS.—Those of distributing heat, rain, and cold, according to *Sayana*.

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2. THOU ENGENDEREST.—*Suvasi*, from *su*, to bear or bring forth: it becomes here a pet term, and, in one or other inflexion, recurs in the three verses following, requiring a modified translation.

SUCCESSIVE EXISTENCES.—*Anuchina jivita; jivitanyanukramayuktani*, that is, in the order of fathers, sons, etc.: the verse occurs *Yajur-Veda*, 33. 54, and is somewhat differently explained by *Mahidhara*: *damanam*, which *Sayana* renders *dataram*: he explains *rashmisamuham*, collection of rays: the latter part of the hemistich he therefore reads, thou spreadest abroad thy rays, and excitest amongst men the consequent offices of vitality, that is, the daily duties following on the return of morning.

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5. IN LIKE MANNER AT THY COMMAND THEY STAYED.—*Yatha-yatha-patayantah, yachchantas, tvam vivyemire ewies*

tasthuh, savaya te; tavanujnaya evam eva tishthanti: it does not appear very clearly who are alluded to, but possibly it applies to the worshippers.

1. ADITI.—*Dyavabhumi adite trasitham nah*: *adite*, undivided, indivisible, may be an epithet here, according to the comment, of heaven and earth.

WHO IS IT, GODS, THAT OFFERS YOU.—*Ko vo adhvare sarivo dhati devah* may also mean, which of you gods bestows wealth at the sacrifice?

2. There is no peculiar difficulty in the words of this stanza, but its purport is not the less doubtful.

3. SWASTI.—*Swastim* is explained, *sukhanivasam, etannamikam devim*, the abode of happiness: well-being is its usual acceptation, but it is said to be here a goddess so named.

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6. AS THOSE DESIROUS OF ACQUIRING RICHES PRAISE THE OCEAN.—*Samudram na sancharane sanishyavah* is explained, *dhananam sambhaktum ichchantah samudramadhyagamanaya samudram yatha stavanti*, as those wishing to possess riches for the sake of going through the midst of the ocean praise the ocean: that which follows is less obvious: *gharmasvaraso nadyo apavan*, is rendered, *diptadhwanayo nadyo apaviswantiti paroksha iva*, but there is no copulative: the Scholiast refers the phrase to the deities, may they, Heaven and Earth, cherish or replenish the rivers.

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2. DIVINE, ADORABLE, ETC.—*Devi-yajate, aminati, akshamane, ritavari, adruha, deva-putre, yajnasya netri*, are the epithets; literally, the shining, or, as usually rendered in this translation, divine, objects of worship, unharming,

sprinkling (rain, and therefore fertilizing), possessing truth, or water, or sacrifice, not oppressing or violent, having gods for sons, leaders or investigators, or subjects of sacrifice.

6. MUTUALLY SANCTIFYING EACH OTHER.—*Punane tanva mithah*, according to the Scholiast, may be differently explained: it may apply to the worship or the worshipper, purifying them severally by each individual form, *svakiyaya murtya shodhayantau yajnam yajamanam va*; or it may apply to the regions, heaven and earth, the former purifying or fertilizing the latter by rain, the latter supporting the former by cultivation: *dyauh svakiyenasarena bhuvam, sa cha svakiyena karshyena*, the comment adds, *chandramasi sthitena divam*, by that which is in the sky or the moon, the sense of which is not obvious: the phrase is probably incomplete, being a quotation: these three verses occur in the *Sama-Veda*, II. 946, 947, 948.

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1. WITH THE MASTER OF THE FIELD.—*Kshetrasya patina* may be understood in its literal acception, or as intending *Rudra* or *Agni*.

3. BE KIND.—This, as well as the epithet of the *Kshetrapati* that follows, is the same as that of the herbs, *madhumat*, literally, having sweetness.

4. HAPPILY.—*Shunam vahah shunam narah*, etc.: *shunam* the Scholiast renders *sukham, sukham yatha bhavati tatha*, so that pleasure is or may be: as a personification it is the divinity through whose favour the work goes well, *sukhakrid devah*, who may be either *Vayu* or *Indra*.

5. SHUNA AND SIRA.—*Shunasiram* is here given in the dual as the name of two divinities, of whom *Shuna*, according to *Shaunaka*, is the *dyudevah*, the deity of the sky, that is, *Indra*, when *Sira* will be *Vayu*, according to *Sayana*: *Yaska*

Nirukta, 9. 40. makes *Shuna*, *Vayu*, and *Sita*, *Aditya*: in ordinary acceptation. *Shunasira* is a name of *Indra*.

6. SITA.—*Sita* is usually a furrow, and in that sense it occurs as a personification of the deity, or object of four stanzas in the *Yajush*, 12. 69—72, four furrows being drawn at the ceremony at which these stanzas are to be recited; but in the next stanza *Sayana* explains it the wood supporting the furrow, *sitadharakashthau*, which *Indra* is to take hold of, *Indra grihnatu*; unless *kashtha* in the fem. retain its usual acceptation of quarter of the horizon, when *Sita* may mean the sky, as in the next line, *sa*, she, is interpreted by the Scholiast, *dyau*, the sky.

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7 AND 8.—The two last verses occur also in the *Atharvan*, III. 17, 4, III. 17, 13.

1. THE SWEET WATER SWELLS UP FROM THE FIRMAMENT.—*Samudrad-urmir-madhuman udarat*: the meaning, according to the Scholiast, varies greatly according to the signification given to *samudra*: as, *samodante asmin yajamanah*, that in which worshippers delight, sacrificial fire; or, *samudrad-dravanti apah*, that from which waters rush, celestial fire, lightning: *urmi* in the first case may imply reward or consequence, in the latter, rain; and in the latter sense of *urmi*, *samudra* may have one of its more ordinary meanings, *antariksha*, the firmament: the passage, it is said, may be also made to apply to other objects of the hymn: as, for instance, *samudra* may imply, etymologically, the udder of the cow, whence flows milk, *samudravati*, from which come *urmi*, ghi or butter: the whole hymn occurs in the *Yajush*, 17. 89—99, where *Mahidhara* limits the objects to two, *Ghi* and *Agni*, *atra annadhyasena ghritam stuyate pranadhyasena*

cha agnih: as the representative of food, *ghi* is here praised, as that of vitality, *Agni*: accordingly the phrase is differently interpreted: *samudra* is the ocean of *ghi*, from which it rises as its wave, *samudrad ghrita-mayad madhuman rasavan urmir-udagachchhat*, and, having so arisen, it pervades immortality by *Agni*, as the life of the world with whom it is combined: *udgatya cha sa urmir-anena jagatpranabhutenagnina, samaikibhuya amritatwam vyapnoti*: it may be doubted if this is more intelligible than *Sayana's*, but it is clear that both the commentators intend *Agni*, with whom *ghi*, as the material of the oblation, is meant to be identified.

1. THAT WHICH IS THE SECRET NAME, ETC.—*Ghritasya nama guhyam yad asti jihwa devanam amritasya nabhih*; that is, the material of sacrifice commonly called *ghi* is, in the mantras of the Veda, designated the tongue of the gods, being used metonymically for *Agni*; also the navel or binding, that is, the means of securing immortality for him who offers it in oblations.

2. THE FOUR-HORNED BRAHMA.—*Brahma chatuh-shringah*: *Brahma* is explained by *Sayana* as usual, *parivridho devah*, the augmented, developed, or great deity: his four horns are the four Vedas: *Mahidhara* separates the attribute as presently to be noticed, and explains *Brahma* by *Ritwij*, priest.

THE FAIR-COMPLEXIONED DEITY PERFECTS THIS RITE.—*Avamid-gaura etat*: the text gives *Sayana's* explanation; *Mahidhara* explains *gaura* by *yajna*, and attaches to it the epithets *chatuh shringa*, the sacrifice with four *priests*, obtains the object for which it is solemnized: the stanza, according to *Sayana*, applies especially to *Agni* as the sun: *Madhidhara* apparently refers it to *ghi*: the former, however, declares it

applicable to all the subjects of the hymn following the etymology of the *Nirukta*.

3. *Sayana*, in conformity with the opinion of *Yaska* and others, applies this verse also preferentially to *Agni*, identified either with *Yajna* or with *Aditya*: the four horns of the former are the four *Vedas*; of the latter, the four cardinal points of the horizon; the three feet of *Yajna* are the three daily sacrifices; of *Aditya*, morning, noon, evening; the two heads of *Yajna* are two particular ceremonies termed *Brahmanadanam* and *Pravargya*; of *Aditya*, day and night; the seven hands of *Yajna* are the seven metres; of *Aditya* the seven rays, or the six seasons and their aggregate, or the year, as the seventh: the term *vrishabha phalanam varshita*, the rainer of rewards, applies to either; and so does *ravavite*, he roars, implying the noise made by the repetition of the mantras of the Vedas: the three bonds of *Yajna* are, *mantra*, *kalpa*, and *Brahmana*, the prayer, the ceremonial, the rationale; of *Aditya*, the three regions, earth, mid-air, and heaven: *Mahidhara* limits *vrishabha*, *kamanam varshita* to *Yajna*, and explains the attributes accordingly, but with an occasional difference: the four horns are the priests, the *Hotri*, *Udgatri*, *Adhwaryu*, and *Brahma*; the three feet are the three Vedas; the two heads the *Havirdhana* and *Pravargya* rites; the hands are the seven priests, or seven metres; the three bonds the three daily sacrifices: he somewhat gratuitously also applies the terms to grammatical speech, the four horns being nouns, verbs, prepositions, and particles; the three feet, either the three persons or the three times; the two heads, the agent and the object; the seven hands, the seven cases; and the three bindings, the three numbers; but this is an uncalled-for display of ingenuity: *Yaska* applies the verse to *Yajna*,

and is chiefly followed in his explanation of the terms by *Mahidhara*, *Nirukta*, 13. 7.

4. The *Panis* are as usual explained *Asuras*: the three forms or states in which the *ghi* was deposited in the cow were milk, curds, and butter, of which *Indra* engendered *jajana*, milk, *Surya* butter, and the gods (*devasah*) fabricated (*tatakshuh*) curds from the shining, *venat*, that is, *Agni*: *Mahidhara* renders *devasah dwijatayah*, the twice-born, but does not differ materially in the rest.

5. According to the sense given to *samudra*, the showers, first indicated by the epithet *shata vraja*, implying merely copious, may be either of water or *ghi*: *vetasa* is said to be a name of *Agni*, either as lightning or the sun, or the fire of sacrifice: *Mahidhara* very superfluously, and incompatibly with his explanation of the objects of the *Sukta* chooses, to understand, as one meaning, *eta arshanti*, *vacha salgachchhanti*, these words originate from the ocean of the water of faith, purified by the metres and other supplementary portions of the Vedas, amidst which words the *Rishi* sees the golden form of *Agni*, for *Agni* is the deity presiding over speech, or holy texts, *agnir hi vacham adhishthatri devata*: he gives as an alternative, however, a similar interpretation to that of *Sayana*.

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6. *Sayana* considers that in this verse the *ghi* that is poured from the ladle on the fire is alluded to: *Mahidhara* interprets *dhena*, which *Sayana* makes an epithet of *savitah*, and renders *prinayitryah*, by *vachah*, words, texts, which he says flow like rivers, freed from error by the heart and the mind; separating *antar-hrida* by the copulative from *manasa*, *manasa cha*, whilst *Sayana* makes the former the adjective

of the latter, *antarhrida manasa, hridayamadhyagatena chittena*, by the mind gone within the heart.

7. SWIFT AS THE WIND.—*Vatapramiyah, vayuvat prakrishtavegah*: *Mahidhara* refers the comparison to *sindhu*, a river agitated by the wind.

BREAKING THROUGH THE CONFINING BANKS.—*Kashtha bhindan urmibhih pinvamanah*: *kashtha*, according to *Sayana*, means limitating circles, *maryadabhutan paridhin*, limits within which the flowing butter increases with its juices; *Mahidhara* makes it part of the comparison, with the rapidity of the steed rushing into the boundaries of the battle, *kashtha* meaning *sangrama-pradeshan*: according to *Sayana*, *ghrita* may here also mean water, when *sindhu* will imply the *antariksha*.

10. (PRIESTS).—The text has no nominative; *Sayana* supplies *Rittvijah*, priests: *Mahidhara*, *devah*, gods, which agrees better with part of what follows.

THE PIOUS PRAISE, THE SOURCE OF HERDS OF CATTLE.—*Sushtutim gavyam ajim*: the latter *Sayana* renders *gosambandhinam sanghatam*, the number or collection relating to cattle; or, he says, it may mean abundance of water: *Mahidhara* divides the terms, and explains *Agni* by *yajna*, (sacrifice), and *gavya* by *ghi*: gods, approach the pious praise, and, the sacrifice at which *ghi* is offered.

11. *Dhamam te vishwam bhuvanam adhisritam*: the first is explained by *Sayana*, *tejah-sthane*, in the place of brightness or heat; *Mahidhara*, by *vibhutyam*, superhuman power; the purport is the identification of all things with *Agni*, present in the ocean as submarine fire; in men, as *vaishwanara*, which is an etymological pun from *vishwa*, all, and *nara* a man; in life, *ayushi*, as the vital principle, or *ayus* may mean food, *anna*, when the digestive fire is intended; in the assembled

waters or the firmament, as lightning; in war, as the metaphorical fire of valour.

THAT SWEET-FLAVOURED WAVE.—*Urmih ya abhritah*: the wave which is so deposited, *sthapitah*, may imply either the butter of the oblation, or water in the shape of rain.

IV. 5. 13.—This *Sukta*, which is probably ancient, is a good specimen of Vaidik vagueness, and mystification, and of the straits to which commentators are put to extract an intelligible meaning from the text.

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1. *Sama-Veda*, I. 73, II. 1096, *Yajur-Veda*, 15. 24: *Mahidhara* explains *prati dhenum ayatim ushasam*, as the cow is awakened in the morning by the calf, and men by daybreak: he differs also in the explanation of the simile in the second hemistich, *yahva iva pra vayam ujjihanah*, rendering it, as large (birds) springing from the branches of the trees, or as the largest birds from their nests.

3. This and the preceding occur in the *Sama-Veda*, II. 1097—98.

THE CONFINING GIRDLE OF THE AGGREGATED WORLD.—*Yad-im ganasya rashanam ajigah*, when he has seized the rope of the company, *i.e.*, the darkness encompassing the world, like a cord or rope, obstructing all active exertion, *jagato rajjuriva vyaparapratibandhakam tamas*.

RECUMBENT.—*Uttanam* is explained *vistritam*, an epithet of *ajyadharam*, stream of *ghi*, understood.

4. THE MULTIFORM (HEAVEN AND EARTH).—The text has only *virupe*, various-formed: being in the fem. dual it is applied to *dyavaprithivyau*, understood.

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6. IN A FRAGRANT PLACE.—*Surabha* for *surabhau loke*, fragrant with the odour of *ghi* and other offerings, the altar.

8. OF WELL-KNOWN MIGHT.—*Tad ojah*, lit. having that strength: *tad*, that, implying that which is notorious, *sat prasiddham* balam.

11. COGNIZANT OF THE WAYS OF WORSHIP.—*Vidvan pathinam*: the first is rendered *yashtavyadevatparijnanavan*, having knowledge of the gods who are to be worshipped; the last, with regard to the ways of worshipping them, *devayajanamargan prati*.

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1. According to what is no doubt the most accurate interpretation of this verse, and of those which follow, they contain only a metaphorically obscure allusion to the lighting of the sacrificial fire: the mother is the two pieces of touch-wood, which retain fire, the child, and will not spontaneously give it up to the father, the *yajamana*, until forced by attrition: till then, also, people, the priests, do not behold it, but they see it when burating into ignition: this, however, has not satisfied the commentators, and a curious and strange legend has been devised for the interpretation of the text, or has been, perhaps, applied to it by way of explanation, having been previously current: it is more probably, however, suggested by, than suggestive of, the verses: *Sayana* quotes the *Shatyayana Brahmana* as the authority: the story is this: *Raja Tryaruna*, the son of *Trivrishna*, of the race of *Ikshwakus*, had for his *Purohit Vrisha*, the son of *Jara*: it was the custom, it is said, when a *Raja* and his *Purohit* went out in the same chariot, that the latter should drive, and, on an occasion of this kind, the chariot went over a Brahman boy who was playing in the road, and killed him: a dispute ensued between the *Raja* and the priest as to which was the murderer, the former accusing the latter because he was driving, the *Purohit* retorting, that as the chariot was the *Raja's*, he was the responsible

person: they referred the matter to an assembly of the *Ikshwakus*, who decided against the *Purohit*: *Vrisha* restored the boy to life by the prayer thenceforth called after him the *Varsha-saman*, but being offended with the *Ikshwakus* for what he considered their partiality, fire thenceforth ceased to perform its functions in their dwellings, and the cooking of their food and other offices ceased: attributing this to the displeasure of the *Rishi*, the *Ikshwakus* respectfully invoked his presence, and, with the same mantra, he prayed that the energy of fire would be restored to them, which accordingly took place: this energy or activity is designated by the unusual term of *Haras*, *Agner haras*: so far the legend is intelligible, but what follows is rather obscure: *Sayana* proceeds: so singing, the *Rishi* having seen distinctly the Brahmanicide become the wife of king *Trasadasyu*, in the garb of a *Pishachi*, and that she, having taken the *Haras* away from the fire-chamber, was concealing it in her regal clothing (*kashipou ?*) he, having propitiated that *Haras* by the *Varsha Sama*, re-united it with *Agni*, upon which the offices of fire, in cooking and the like, were discharged as before: *Sayana* adds to his version a quotation from the *Tandya* which stops with the restoration of the boy to life: the *Niti-manjari* cites the legend from the *Brihad-devata*, the first part of which is the same as that given above, but there is some slight variation in the conclusion: after the decision against the *Purohit*, this authority continues, the *Atharvan* having seen (or composed) the *Angirasa mantras*, restored the boy to life, but being in wrath, he deserted the king, and went to another country: upon his departure, the *Haras* or function of *Agni* ceased, and there were no more burnt-offerings: the *Raja*, being much distressed, went to the *Rishi*, and pacified and brought him back, and prevailed upon him to become his *Purohit*

once more: still the fire withheld its activity, until the *Rishi* discovered that the queen was in reality a *Pishachi*, with whom the *Haras* had associated, and was seated on the throne with her, and hidden in her robe: on discovering this, the *Rishi* repeated the second stanza of this *Sukta*, "Young mother, etc.," to which *Haras*, in the form of a boy, replied: the *Rishi* then recited the ninth stanza, "*Agni* shines etc.," on which the flame burst forth and consumed the *Pishachi*, after which things went on as before: if there be any meaning in this legend, it may possibly intimate some quarrel between the princes and priests, and a consequent temporary discontinuance of worship with fire.

2. See the preceding note: in this and several other stanzas the allusion to the product of fire by attrition is blended with reference to the circumstances told in the legend as above particularized.

4. PASSING LIKE A HERD OF CATTLE.—Going from pasture to pasture.

GREY-HAIRED ARE YOUNG.—*Paliknir-id yuvatayo bhavanti*: the flames which had been so often produced may be considered as aged, or as the text, literally, grey-headed; or allusion is intended to the suspension of the functions of fire, as in the legend.

5. WHO HAVE DISUNITED MY PEOPLE FROM THE CATTLE.—*Ke me maryakam viyavanta gobhih*: what enemies have despoiled my kingdom, is the explanation of *Sayana*.

AN INVINCIBLE PROTECTOR.—That is, *Agni*.

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7. SHUNAHSHEPA.—See vol. I, p. 29 and note on the Sukta; the text here divides the two parts of the name, as *Shunashchichchhepa*, interposing *chit*, a general particle, by *Vaidik* license.

12. THAT HE WILL BESTOW HAPPINESS, ETC.—*Barhishmate manave sharma yansat* is repeated with a slight variation of the first word, *havishmate*, in the repetition.

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1. THOU ART ARYAMAN IN RELATION TO MAIDENS.—*Twam aryama yat kaninam*: as regulator of the ceremony the nuptial fire may be regarded as *Aryaman*; the stanza is to be recited at marriages.

2. A MYSTERIOUS NAME.—That of *Vaishwanara*, according to the Scholiast, the friend of all, *vishwa*, men, *nara*.

WITH MILK AND BUTTER.—*Anjanti mitram sudhitam na gobhih*: the last, lit. with cows, is put by metonymy for the products of the cow.

3. THY BIRTH IS BEAUTIFUL AND WONDERFUL.—*Agni*, as the lightning.

CHERISHEST THE MYSTERIOUS NAME OF THE WATERS.—*Pasi guhyam nama yonam*: *Sayana* renders it *udakanam guhyam namani rakshasi*, but gives no explanation.

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7. THE CALUMNIATOR.—*Abhishastim etam*, is, properly this calumny, but as the antecedent of *yah*, he who, in the masculine, the relative requires the sense of *abhishastri*, accuser or calumniator.

IN THESE TWO WAYS.—Offence, *agas* or *aparadha*, and sin or wretchedness, *enas*, or *papa*.

8. PROCEEDEST TO THE WEALTH OF SACRIFICE.—*Sansthe yad Agni iyase rayinam*: lit. to the heap of riches, but the riches, according to the Scholiast, are here those of the oblation, *havirlakshananam*.

KINDLED BY MORTALS, ETC.—*Martair vanubhir idhyamanah*: the second, according to *Sayana*, is an epithet of the

first, meaning, *vasukaih*, placing or fixing in an abode or place of dwelling, i.e., either the altar, or the chamber of sacrifice.

9. AS TO A FATHER.—So in v. 2 of the next *Sukta*, may the bearer of the oblation, the undecaying *Agni*, be a father to us: or the relationship may be reversed; protect him, *Agni*, who, like a father, cherishes thee as a son. *Agni* being generated and maintained by the sacrificer; as, by another text, thou art the son of him who maintains thee.

10. HE OFFERS THE COPIOUS OBLATION.—*Bhuri nama vandamano dadhati*: *nama*, the Scholiast says, may mean oblation, *havis*; or it may be rendered, praising thy many names he offers oblations.

12. PERHAPS AN OFFENCE HAS, ETC.—*Vasave va tad id aga avachi*, is explained, that which is an offensive expression may have been spoken to *Vasu*, commonly rendered giver of dwellings, by our saying or intimating, *idam dehi*, give this; or it may be rendered, this offence which has been offered to us by our enemies, has been reported to *Agni*.

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3. THE WISE LORD OF HUMAN BEINGS.—In the first verse we had *vasupatim vasunam*, the lord of riches, of riches; so here we have a similar redundancy of construction, *visham vishpatim*, the lord of men, of men.

6. APPROPRIATING THE SUSTENANCE TO THINE OWN PERSON.—*Vayah krinvanas tanve svayai*; or by *tanu* may be understood *putra*, a son, or the *yajamana* in that relation.

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8. CHERISH US WITH TRIPLY-PROTECTED FELICITY.—*Tri-varutheva sharmana*, with three defended; that is, preserved by act, thought, and speech; or if *sharman* be rendered

by house, *griha*, it may be understood, protect us by or in a three-roofed, or three-storied dwelling, *i.e.*, *trichchhadishkena grihena*, i.e., a spacious mansion.

10. IMMORTALITY.—The immortality that is defined as the unbroken succession of descendants, *amritatvam santatyavichchhedalakshanam*: another text to the same effect is cited, *prajam anu prajayate tad u te martyamritam*, when progeny is born after progeny, that verily is the immortality of thy mortality.

11. These last two stanzas are to be recited at the sacrifice for obtaining sons, *putrakameshti*.

V. 1. 5. APRIS.—See vol. II, p. 297, note on I. 31. 9.

1. SUSAMIDDHA.—This agrees with the first hymn, vol. I, p. 15, in making *Susamiddha* a name, not merely an epithet of *Agni*.

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4. (GRASS).—The *Barhis* or Poa cynosuroides.

7. ON THE PATH OF THE WIND.—*Vatasya patmaa* may mean, with the swiftness of the wind, or through the firmament.

TO THIS SACRIFICE OF OUR PATRON.—*Manusho no yajnam*, lit. to the sacrifice of our man; that is, of the *yajamana*.

10. *Yatra vettha devanam guhyanamani*: the last is explained *rupani*, forms, but no further interpretation of the phrase occurs: it is not specified as a faculty of *Vanaspati* in any preceding hymn to the *Apris*, although, as in them, *Vanaspati* here represents *Agni* as identified with the sacrificial post, or *yupa*, or, as the Scholiast here says, the deity presiding over it, *yupabhimani deva*.

11. TO AGNI.—The term is *Suaha*, who here, as heretofore, is an *Apri*, or personification of *Agni*.

I. TO WHOM, ETC.—*Yam astam yanti dhenavah: astam*, which is repeated in the text with each nominative, is

explained *sarveshaṁ gṛihavad ashrayabhutam*, he who is become the house-like asylum of all: the verse occurs *Sama-Veda*, I. 425, II. 1087 and *Yajur-Veda*, 15. 41: *Mahidhara* also renders *astam* by *gṛiham*.

2. *Sama-Veda*, II. 1089. *Yajur-Veda*, 15. 42.

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3. *Sama-Veda*, II. 1088.

4. *Sama-Veda*, I. 419, II. 372.

5. *Sama-Veda*, II. 373.

6. THESE FIRES CHERISH, ETC.—*Pro tye agnayo agnishu vishwam pushyanti varyyam: prapushyanti dhishnya garhapatyadishu*, they nourish exceedingly, by their intensity, wealth *dhanam*, understood, in the household and other fires; that is, the primary flames of *Agni*, when manifested in the household fires, are the source of riches.

7. THEY SEEK THE PASTURES OF THE HOOFED CATTLE.—*Ye patwabhih shaphanam vraja bhuranta gonam* is explained by *Sayana*, *ye rashmayah*, those rays which, *patanaih*, by fallings, *ichchhanti yuthani shaphanam gonam*, wish for or proceed to the herds of hoofed cattle; an explanation which does not render the sense more obvious: it means, he adds, that the spreading flames long for the burnt-offering, *ayato jwala homaya kankshanti-ityarthah*.

9. THE TWO LADLES.—Termed *juhu* and *upabhrit*, two ladles used for pouring the oiled butter upon the fire.

9. *Sama-Veda*, II. 374. *Yajur-Veda*, 15. 43: *Mahidhara* explains *abhe darvi*, two hands serving as ladles.

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1. THE POWERFUL SON OF STRENGTH.—*Urjo naptre*. *Sayana* renders, *balasya putraya*: *Mahidhara*, *Yajush*, 15.

39, translates *Urj*, water, and the appellative, grandson of water, timber being the offspring of water, and fire the offspring of fuel.

3. ASSUMES THE RADIANCE OF THE RITE.—*Ritasya rashmim adade* is variously explained by the Scholiast, he accepts the ray that is the apprehender or absorber, *grahaka*, of water, alluding to the production of rain as the result of burnt-offerings; or he becomes endowed with the energy generative of the reward of the sacrifice, *phalajanakam tejah swikritavan*; or, again, he accepts the praise which is, as it were, the lustre or ray of the sacrifice.

5. AS BOYS RIDE UPON THE BACK OF A FATHER.—*Bhuma prishtheva*, is, literally, like many or much on the back: the Scholiast explains *bhuma* as signifying offspring, or that which is many, *bahu bhavatiti bhuma apatyam*; and *prishtha*, he adds, implies the backs of the father, *pituh prishthedeshan iva*; as boys mount upon the fathers' side, so do the flames, *putra yatha piturankam arohanti tad vat*.

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7. HE CROPS THE DRY GROUND.—*Dhanwakshitam dati*: *dhanwa* the commentator explains a place without water, *nirudakapradesham*; and *akshitam*, *trinakashthadibhir akshiptam*, tossed over with grass, timber, and the like.

8. BRIGHT AS AN AXE.—*Shuchi sma yasma atrivat pra swadhitiva riyate*: it is not very obvious whether the comparisons apply to *Agni*, or the worshipper; they might both be understood by the worshipper, eager to offer oblation as an axe to cut; or both might be applied to *Agni*; *atri*, meaning an eater, or devourer, or an animal eating grass; it seems, however, most reasonable to apply *atrivat* to the *yajamana*, and *swadhiti* to *Agni*.

10. MAY ISHA OVERCOME HOSTILE MEN.—*Ishah sasahyan nrin*: *ishah* may be, according to *Sayana*, the *Rishi* of the *Sukta*: or derived from *ish*, and being the accus.-plur., it may be an epithet of *nrin*, encountering or opposing men.

2. THE DESTRUCTION OF DECAYING TREES.—*Jarad-visham* is, literally, that which is poison to the old: the commentator explains it *jaratam vrikshanam cyavyakam*, the pervader or consumer of old trees; or it may mean *jirna-dakam*, that by which water is dried up.

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7. ART DOMINANT OVER ALL TERRESTRIAL VIANDS.—*Abhi jrayansi parthiva vi tishthase*: *Sayana* explains *jrayansi* by *annani*, food, eatables; and *parthiva* by *vrikshah*, trees; or he admits it to be an epithet of *jrayansi*, earthly eatables, as the cakes and butter presented in sacrifices with fire.

V. 1. 9. HERE BEGINS THE 4TH ASHTAKA.—The grammatical portion of *Sayana's* commentary, which is very full in the first and second *Ashtakas*, is suspended in the MSS. of the third: it is resumed in the beginning of the fourth, but is only occasionally repeated.

1. JATAVEDAS.—In addition to previous explanations, the name is here said to imply, he whom all know to be identical with all that exists; or, *vedas* may mean wealth, when it will signify, he from whom all wealth is generated.

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4. LIKE THE YOUNG OF TORTUOUSLY TWINING SNAKES.—*Putro na kvaryanam*, like the son of the crooked-going: the Scholiast says, like a young snake, *balasarpah*: or it may mean the colt of rearing and plunging horses, of those not broken in, *ashikshitabalavavah*.

5. WHEN DIFFUSED IN THE THREE REGIONS.—*Yadim aha trito divi upadhamati* is explained, *trishu sthaneshu vyaptah*, spread in the three regions; or, *trini sthanani atitya*, having gone beyond the three regions; *atmanam upa vardhayati*, he blows up or enlarges himself.

AS THE FIRE BLAZES FROM THE BLAST OF THE BLOWER.—The text has *shishite dhmatari*, he sharpens as in a blower; which the Scholiast explains, like the fire, which, in the proximity of one blowing with a bellows, blazes up, so *Agni* sharpens his flames, or of himself adds to their intensity.

7. DO THOU BE PRESENT.—The confusion of the second and third person is that of the original.

1. *Sama-Veda*, I. 81: there is a slight difference in the text of the second half of the stanza.

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2. THE DOER (OF GREAT DEEDS).—The text has only *kranu* for *kurvana*: the acts alluded to are such as driving away the *Rakshasas* or other disturbers of religious rites.

4. AROUSES (THEE) OF THINE OWN ACCORD.—*Divash-chid yesham brihat sukirttir bodhati tmana*: the application of the two last words is somewhat doubtful: *Sayana* disconnects them from the preceding, and supplies the name of the *Rishi* of the *Sukta*, *Gaya*, as the nominative of *bodhati*; *eramvidham tvam Gayastmano mayam eva bodhayati*, *Gaya* of his own accord, or of himself, as it were, arouses thee, *Agni*, as described.

1. *Sama-Veda*, II. 257. *Yajur-Veda*, 15. 37: *Mahidhara* agrees with *Sayana* in interpreting *Bharatas* by *Ritwiks*, or priests: he differs slightly in some other respects, rendering the stanza, *Agni* has been engendered by the priests for the present sacrifice: he shines so brilliantly, that with his

flames he touches the sky, the patron of the sacrificer, vigilant dexterous, fed with butter, pure.

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2. HAVE FIRST KINDLED IN THREE PLACES.—*Trishadhasthe samidhire*, that is, as the three fires, the *Garhapatya*, *Ahavaniya*, and *Dakshina*.

3. BORN OF TWO MOTHERS.—The two sticks of attrition.

THOU HAST SPRUNG UP FROM THE DEVOTION OF THE HOUSEHOLDER.—*Udatishtho vieasvatah*: the latter is said to designate the *Yajamana*, from his especially, *vi*, abiding, *vasata*, in the chamber where the *agnihotra*, and other rites with fire, are celebrated.

6. *Sama-Veda*, II. 258. *Yajur-Veda*, 15. 28: *Mahidhara* agrees with *Sayana*: he adds as the explanation of *guha*, *apsu*, in the waters, referring to the familiar legend, see vol. I. pp. 198 and 199 note.

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2. SHOWERS OF WATER.—When the author of a *Sukta* takes a fancy for the word *rita*, probably, in one of its meanings, the Latin *ritus*, it is difficult to follow him in respect of its various significations of sacrifice, praise, truth, water: *ritasya dhara*, however, necessarily implies the last.

WITH BOTH TRUTH AND UNTRUTH.—The text is very elliptical and obscure: *naham yatum sahasa na dwayena ritam sapami arushasya vrishnah*: it is, literally, not I to go by strength, not by the two I swear, the sacrifice of the shining showerer: *Sayana* supplies *yukta*, joined or endowed *sahasa*, with strength, and makes *yatum* mean to injure, or injury of pious acts, connecting it with *sapami*, which he renders by *sprishami* or *karomi*, I touch or do; I do not

proceed to injure sacred offices: *by the two*, he explains *satyanritabhyam*, by truth and untruth, that is, *avaidikam karityam na sapami, na karomi*, I perform not any act not enjoined by the Veda: *ritam* here he interprets praise, and again attaches to it *sapami*, without the negative, I vow or repeat the praise of *Agni*.

4. I (KNOW) HIM NOT AS THE LORD, ETC.—*Na aham patim sanituh asya rayah*; the verb is understood: the Scholiast renders it *bhajamanasya asya mama rayah swaminam tam agnim aham na janami*, I do not know that *Agni*, the master of the riches of this one, or me, the enjoyer: what it means is not very obvious.

4. WHO AMONG THEM, ETC.—The two last are persons not worshipping *Agni*; but the verse may be also thus rendered, who are they that confine their foes? who are they that preserve men from uttering untruth? who are they that vindicate people from calumny? they are, *Agni*, thy worshippers.

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2. This and the two next verses occur *Sama-Veda*, II. 755—757.

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2. THEY ARE DETAINING BY SACRIFICE, ETC.—*Ritena ritam dharunam dharayantah*: they, the *Yajamanas*, hold or detain, *ritam dharunam, yajnasya dharakam satyam*, the true holder of sacrifice, that is, *Agni*, by the ceremony, *parame vyomani, utkrishte sthane*, in the best place, that is, the altar.

3. ENJOY FORMS EXEMPT FROM DEFECT.—*Anhoyuvas-tanvas-tanute*, are explained by *Sayana*, *swastanur-anhasa viyojika vistarayanti*, they effect the extension of their own persons, disjoined by or separated from sin: the sense is not very obvious.

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4. THOU MATUREST EVERY KIND OF FOOD.—*Vayo vayo jarase yad dadhanah*: the Scholiast interprets *yada dharyamano bhavasi tada sarvam annam jarayasi*, when thou art being detained, then thou causest all food to decay, *i.e.*, to digest.

5. LIKE A THIEF, ETC.—This may, perhaps, also imply that wealth bestowed upon the *Rishi* is deposited in a secure receptacle, like the hidden booty of a thief, *padam na tayur guham dadhanah*, but the whole *Sukta* is obscurely worded.

1. *Sama-Veda*, i. 88: the latter reads *prashastaye*, for praise, instead of *prashastibhih*, by praises.

2. BHAGA.—*Bhaga*, according to *Sayana*, here means *Surya*.

4. LIKE THE VAST SUN.—The text has only *yahvam na*, like the great; the Scholiast has *mahantam suryam iva*, like the great sun.

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2. PERFORMER OF VARIOUS FUNCTIONS.—*Vidharman*: it applies either to the *Rishi* or the *yajamana*.

3. BY HIS LUSTRE, VERILY, THE SUN IS LUMINOUS.—The text has only *asya vasu u archisha*, *vu asa* being put for *u asau*; literally, by the light of him, he verily: *asau*, he, according to the commentator, designates the sun; and the entire phrase is, by the light of him, that is, of *Agni*, the sun becomes radiant; *adityo archishman bhavati*.

5. BE ALERT FOR OUR PROSPERITY.—*Shagdhi svastaye*: the commentator says the verb may here be put for the first person, and mean *yache*, I ask for, or it may mean, as translated, *shakto bhava*, be able.

1. *Sama-Veda*, i. 85: the reading of the second half of the stanza somewhat differs: our text is *vishvani yo amartyo*

havya martyeshu rinyati: the Sama has *vishve yasminn-amartye havyam martasa indhati*, in or upon all that which is immortal, mortals offer oblations.

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4. LEADS THE WORSHIPPER TO HEAVEN.—*Swar-nare*, a synonyme here of *yajne*, *swargam yajamanam nayati*, it leads the *yajamana* to heaven.

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4. HE WHO, LIKE THE MIXED OBLATION, IS FILLED WITH FOOD.—*Gharmo na vajajatharah*, he in whose belly is food like the *gharmah*: besides its ordinary sense of warm, hot, and that of day, assigned to it by *Yaska*, the word has other meanings: *Sayana* apparently identifies it with the ceremony called *Pravargya*, *pravargya iva gharmo yatha havyenajyena-payasa sikta*, like the *Pravargya* the *gharma*, sprinkled with the oblation butter and milk: perhaps we should read *pravargye*, at the *Pravargya*, for, by a subsequent passage, *gharma* means a vessel, a pitcher.

1. *Yajur-Veda*, 19. 64: instead of *vajasatasa*, the printed *Yajush* reads *havyavahasa*, conveyer of offerings to the manes.

3. PRAYASVATS.—*Prayasvantah* is, literally, those having food, *annavantah*.

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1. A SON.—The text has *rayim*, *rem*, riches, but the Scholiast understands it metaphorically, and renders it *putram*, a son, a meaning consistent with what follows.

1 and 2.—These two verses seem to be favourites: the first *pada* of the first occurs twice in the *Sama-Veda*, I. 448, II. 457; the second once, II. 458: the second *pada* of the second stanza occurs in the same, II. 459: we have both of

them twice in the *Yajush*, 3. 25, 15. 48: *Mahidhara's* explanation is much the same as *Sayana's*, except in one or two words; as *varuthyah* in the first line of the first stanza: *Sayana* explains it *varaniyah, sambhajaniyah*, that which is to be chosen, to be enjoyed, to be worshipped: *Mahidhara* interprets it favourable or auspicious to the family or the house, *varutha* meaning, he says, either *putra-samuha*, an assemblage of sons, or *griha*, a house: *Sayana* also gives as an alternative, endowed or inclosed with circumferences or defences, *paridhibhir-vritah*, alluding, perhaps, to the common import of *varutha* the fender of a carriage: again, *vasushravas*, in the second line of the first verse, which *Sayana* interprets *svaptannah*, he by whom food is dispensed, *Mahidhara* explains renowned for wealth.

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1. THE SON OF THE RISHIS.—*Agni* is termed the son of the *Rishis*, as generated by their rubbing the sticks together which produce fire.

2. THAT AGNI IS TRUE.—*Satya*: by *true*, in this and other passages, is meant, it is said, one who does not fail to bestow upon his worshippers the recompense of their devotions.

6. This and the preceding verse are directed to be recited at a sacrifice performed to obtain male offspring, *putrakameshti*.

7. *Sama-Veda*, 1. 86. *Yajur-Veda*, 26. 12: *Mahidhara* differs from *Sayana* in his interpretation of this verse in several respects: considering the first line, *yad vahishtham tad agnaye brihad archa vibhavaso*, to be addressed to the *Udgatri*, he renders it, sing to *Agni*, that *Brihad-sama* (a hymn of the *Sama-Veda*), which is the most effectual means of obtaining our desires; and he refers the vocative, *Vibhavaso*, to the

second line in which a more important variation occurs: it runs, *mahishi iva tvad rayistvad vaja udirate*: *Sayana* makes *mahishi* the adjective of *rayi*, great riches, and observes of *iva* that it is a pleonasm, *iveti pūranah*: *Mahidhara* understands it as denoting a comparison, and explains the passage, as the first-married bride proceeds from her home to her husband, *prathamaparinita stri grihat patim prati udgachchhati*, so riches and food proceed to the worshipper. *Agni*, from thee: the necessity of supplying a whole sentence is rather against this rendering, and *mahishi* as an adjective is of not unfrequent occurrence.

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9. VASUYUS.—*The Vasuyus* are here explained *vasukamah*, they who desire wealth.

1. *Sama-Veda*, II. 871. *Yajur-Veda*, 17. 8.

3. *Sama-Veda*, II. 872, 873.

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V. 2. 13. TRYARUNA, ETC.—Of these princes we have yet met only with the second, vol. I. I. 16. 7, 14: in the *Vishnu Purana* a *Trayyaruna* occurs, (p. 371), but he is the son of *Tridhanwan*, and the seventh in descent from *Trasadasyu*, with whom, therefore, he could not be contemporary; so that either the *Veda* or the *Purana* is wrong: the latter enumerates a *Trayyaruna* among the *Vyasas*, p. 373: no other authority gives *Bharata* a son named *Ashwamedha*.

ATRI ALONE MAY BE THE RISHI.—For in fact the *Rajas* are rather the *Devatas*, they do not commemorate their own donations: it is *Atri*, or some member of his family, who speaks.

2. HUNDREDS OF SUVARNAS.—The text has only *shatani*, the hundreds: the Scholiast adds *suvarnanam*, of *suvarnas*: it is not impossible, however, that pieces of money are intended; for if we may trust Arrian, the Hindus had coined money before Alexander: the people of Sambas, Raja of Sindomana, present him with told money.

TRIPLE-MIXED SOMA.—Mixed with curds, milk, and parched grain.

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1. BEARING THE LADLE WITH THE OBLATION.—*Havisha ghritachi* is explained by the Scholiast *purodashadilakshanena yuktaya ghritachya srucha sahita*, with the ladle of *ghi* connected with the cakes and other articles of the oblation: the whole passage is remarkable, whether this explanation be admitted or not, as it leaves no doubt that a female is described as discharging the offices of a priest worshipping the gods at dawn with hymns and oblations: besides *Vishwavara* being feminine, the epithets *prachi ilana ghritachi* are of the same gender: the term is explained, the repeller of all enemies of the nature of sin, *sarvam api paparupam shatrum nirayitri*: we have no further clue to her history than that she is an *Atreyi*, of the race of *Atri*.

3. PRESERVE IN CONCORD THE RELATION OF MAN AND WIFE.—*Sam jaspatyam suyamam kurushva*, make perfect the well-connected duty of wife and husband, an appropriate prayer for a female, *Yajur-Veda*, 33. 12.

6. SELECT THE BEARER OF THE OBLATION TO THE GODS.—According to the *Taittiriya*, there are three kinds of sacrificial fire: the *havyavahana*, which receives the oblation intended for the gods; the *kavyavahana*, that intended for the *Pitris*; and the *Saharakshas*, that intended for the

Asuras: the worshipper is therefore directed on this occasion to select the first.

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1. THREE LUMINARIES.—The sun, the wind, and fire: the same are probably intended by the similar phrase preceding *tryaryama-trini aryamani tejansi*, according to *Sayana*.

3. OBTAINS CATTLE FOR THE OFFERER.—*Manushe ga avindat, yajamanaya vedayati ga*, may also mean rain, *dhenur-vrishtilakshanani udakani va*.

6. CITIES.—The text has *bhogan*, meaning, according to *Sayana*, cities, when the acute accent is on the last vowel, *bhogan ityantodattah puravachanah*.

7. HAS QUICKLY CONSUMED.—*Apachat*, has roasted or digested: we have here a sort of hecatomb.

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8. WHEN HE HAD SLAIN AHI.—Or perhaps *yad ahim jaghana* might be rendered, that he should kill *Ahi*.

10. CONFOUNDED THE VOICELESS DASYUS.—*Anaso dasyun amrinah*: *anasa*, *Sayana* says, means *asyarahiten*, devoid or deprived of words, *asya*, face or mouth, being put by metonymy for *shabda*, the sound that comes from the mouth, articulate speech, alluding possibly to the unmultivated dialects of the barbarous tribes, barbarism and uncultivated speech being identical, in the opinion of the Hindus, as in the familiar term for a barbarian, *mlechchha*, which is derived from the root *mlechchh*, to speak rudely: Professor Muller, *Universal History of Man*, i. 346, referring to this text, proposes to separate *anasa* into *a*, non, *nasa*, the nose, noseless, alluding to that feature in the aborigines, as contrasted with the more prominent nose of the *arya* race: the proposal is ingenious, but it seems more likely that *Sayana* is right, as we have the *Dasyus* presently called also

mridhravachas, hinsitavagindriyas, having defective organs of speech.

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15. LIKE GARMENTS AND LIKE A CHARIOT.—Praises and hymns, the Scholiast says, are compared to garments, as being fit to be received as a respectful present, *upasankharavadgrahyani*: if correct, this shews the custom of presenting honorary dresses to be of Indian origin and considerable antiquity: the same are compared to a chariot, as the means of conveying *Indra* and the gods to sacrifices.

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6. MARUTS.—Or *Maruts* may here signify praisers, worshippers, *stotarah*.

7. DESIRING TO DO GOOD TO MANU.—*Manave gatum ichchhan*: *gatum* is explained *sukham*, but the Scholiast identifies *Manu* with the *Rishi* of the *Sukta*, *namuchina apahritagodhanaya mahyam*, to me whose wealth of cattle has been carried off by *Namuchi*, an *Asura* who has been before named.

8. LIKE A SOUNDING AND ROLLING CLOUD.—*Ashmanam chit svaryam varthamanam*: *Sayana* renders the two first *megham iva*, like a cloud.

9. WHAT WILL HIS FEMALE HOSTS DO UNTO ME?—*Indra* is supposed to say this.

THE TWO HIS BEST BELOVED, ETC.—These legends are apparently *Vaidik*, except the decapitation of *Namuchi* by *Indra*, which is related in the *Gada* section of the *Shalya Parva* of the *Mahabharata*, where it is related that *Namuchi*, through fear of *Indra*, took refuge in the solar rays: *Indra* promised that he would not harm him if he came forth, but broke his promise, and, on *Namuchi's* issuing forth, cut off his

head: by this he incurred the guilt of Brahmanicide, for *Namuchi*, it is said, was a *Brahman*, but *Indra* was taught expiation of his sin by *Brahma*.

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12. THE RUSAMAS.—The *Rusamas*, according to *Sayana*, are the people of a country of the same name, the principality of *Rinanchaya*.

13. In this, the next, and the last stanza, *Agni* appears as the *devata*, although not so specified by the index.

15. THE GOLDEN EWER PREPARED FOR THE SOLEMNITY. —*Gharmash-chit taptah pravrije ya asid ayasmayah*: according to the commentator, *ayasmaya*, properly, made of iron, is here, made of gold, *hiranyamaya*, *kalasha*, a ewer: *gharmash-chit* he explains *mahavira iva*, that is, like the ewer, or vessel so termed, containing a mixture of *Soma*, melted butter and milk, perhaps put upon the fire, as by a text cited in the note of *Sayana* on v. 7. of *Sukta* XLIII. *yad ghra ityatapat tad gharmasya gharmatwam iti shruti*; see also *Sukta* XIX. 1. *pravrije* for the *pravargya* ceremony.

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2. THOU HAST GIVEN WIVES, ETC.—*Anenan-schij-janitatas-chakartha*: *mena* is here used in the sense of *stri*, woman in general, and *jani*, as usual, in that of wife: the commentator explains it *apagatastrikanshchu jayavata karoshi*, thou makest sundry persons, from whom women are separated, possessed of wives.

3. THE RIBHUS.—The text has *anavah*, which the Scholiast explains *manushyah*, and applies to *Ribhavah*.

THE VENERABLE (ANGIRASAS).—*Brahmanah*: Brahmans is the expression of the text, explained by the Scholiast *angirasah*: the verse occurs, with the hemistichs transposed, *Sama-Veda*, I. 439, 440.

7. HAST ARRESTED THE DEVICES OF SHUSHNA.—*Shushnasya chit pari mayah agribhnah*: *Sayana* explains *mayah* by *yuvatih*, young damsels, thou hast seized upon, or carried off, the young women of *Shushna*.

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9. TO THE WORSHIPPER.—*Karne vahantu*: *karna* is explained *stotri*, praiser, *stotrani karoti*, or *yajamana*, the institutor or maker of the rite.

11. ETASHA HAS BORNE AWAY THE WHEEL.—*Bharach-chakram Etashah*: according to the comment, *Etashah* is put for *Etashaya*, he, *Indra*, has taken the wheel for *Etasha*: see vol. I, p. 194, v. 13.

1. THE FLOOD-GATES.—*Khani*, the holes or interstices of the clouds.

1. *Sama-Veda*, I. 315.

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3. From the body of *Vritra*, it is said, sprang the more powerful *asura*, *Shushna*, that is, allegorically, the exhaustion of the clouds was followed by a drought, which *Indra*, or the atmosphere, had then to remedy.

4. THE PROTECTOR OF THE SHOWERING CLOUD.—*Mitho-napatam*, *meghasya rakshitaram*: *napat*, here meaning *patri*, a protector, a preserver, as in the *Brahmana* cited by the Scholiast, *prano vai tanunapat sa hi tanvah pati*: vital air is called the body-preserver, for it preserves the limbs.

8. FOOTLESS, MEASURELESS, SPEECHLESS.—*Apadam amatram mridhravacham*: here *amatram* is said to signify *amatram*, *aparimanam*, without measure, or, perhaps, bulk.

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1. ASSOCIATED WITH THE MARUTS.—*Samarya*, as an epithet of *Indra*, is of somewhat doubtful meaning: *Sayana*

gives three explanations, *martyaih, stotribhih, sahitah*, together with mortals, that is, with worshippers, *yuddhamanairmarudadibhih*, with the *Maruts* and other combatants, or *samara-arhah*, fit for or suited to war.

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3. This verse occurs in the *Yajush*, 10. 22, with some variety of reading, chiefly in the first hemistich, as *no ta Indra te vayam Turashad upuktaso abrahmata vidasama*, which *Mahidhara* interprets, *Indra Turashat*, may we who are thine, may we, unattached (to thy car), never perish, like that which is not of the nature of spiritual existence: in the second line we have *rashmin swashwan*, reins with good horses, instead of *rashmin yamase swashwan*.

5. ALL-POWERFUL INDRA.—*Ahishushma*, a rather unusual epithet of *Indra*: the Scholiast explains it, *sarvato gupitabala*, of all-pervading strength.

LIKE BHAGA IN BATTLES.—*Satwa Bhago na havyah prabhritheshu charuh* may be explained differently, as *prabhritha* signifies war or sacrifice: may a faithful follower or ally, *satwa-bhrityadih*, come, like *Bhaga*, as an associate, *chara sangantu*, to be commended, *havya*, in sacrifices, or dated, *pratibhatavirahitavya*, in battles: as the divine *Bhaga* comes as our ally, so may followers and others come.

6. EXULTING.—*Nritamana* is, literally dancing, *nrityan*.

BRILLIANT WEALTH.—*Ruchi rayim* is, literally, white riches: query, if silver money be intended.

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9. VIDATHA, THE SON OF MARUTASHWA.—We have had *Vidathin* before, *Sukta* XXIX. verse 11, the father of *Rijishwan*: these names are not found in the principal *Puranas*.

BESTOWING UPON AND GIVING TO ME.—*Chyavatana dadana*, causing to alight upon, giving.

10. DHWANYA, THE SON OF LAKSHMANA.—We have here, also, an unusual name in *Dhwanya*, and *Lakshmana* must be a different person from the brother of *Rama*.

2. THOUSAND-EDGED.—*Sahasra bhrishtim*, the Scholiast interprets *aparimita tejas*, of unbounded lustre.

3. PROUD OF HIS DESCENDANTS AND VAIN OF HIS PERSON.—*Tatanushtim, tanushubhram*, are explained, he who desires, (*ushti*) an extended (*tata*) race (*santatim*) and he whose person (*tanu*) is decorated (*shubhra*) with ornaments, and in both implying *swaposhakam ayajwanam*, a self-cherisher not offering sacrifice.

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4. DOES NOT TURN AWAY.—*Na ata ishate*, he does not fear, or does not go up, or from hence: *na bibheti na gachchhati va* is the explanation of the Scholiast.

WHOSE BROTHER HE HAS SLAIN.—*Avadhit* has no other nominative than *Shakra*, but in the second line we have *na kilvishad ishate*, he, *Indra*, does not go from sin, sin being put for sinner, that is, from one who is a parricide or the like, *pitradi-vadha-yuktat*, that is, he does not turn away from him who has committed these crimes: the reason also is given, *veti idasya prayata*, for verily he desires his offerings, *prayatani danani*: the doctrine, therefore, is here inculcated, that devotional merit compensates for want of moral merit: the converse is also implied by the passage quoted by *Sayana* from the Vedas, that sanctity does not compensate for want of devotion: *Indra* being represented as saying, I gave to the wolves the *Paulomas* in the firmament, and the *Yatis*,

the *kalakanjyas*, and *arunmukhas* upon earth; because, *Sayana* observes, these *Yatis* did not worship or praise him.

9. AGNI.—*Indra* is intended, according to the Scholiast, as identical with *Agni*; of the following names, *Agnivesha* appears in the *Puranas* as a *Rishi*, a son of *Brahma*, but here his son at least must be a *Raja*.

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2. FOUR, THREE OR... FIVE CLASSES.—Whatever favours may be granted to the four castes, the three *lokas*, or the five orders of men, *pancha kshitinam*.

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7. OUR CHARIOT.—*Asu ratham*: the latter may also signify, the Scholiast suggests, a son, he whose nature it is to give delight to his parents, *vanhanasvabhavam, putram*.

2. ASCEND TO THY DESTRUCTIVE JAW.—*Hanu shipre aruhat*: as the two nouns have usually the same sense, as *Sayana* observes, one should be regarded as the epithet of the other, and he therefore explains *hanu* as the means of destroying, or destructive, *hananasadhanam*.

3. THROUGH DREAD OF POVERTY.—*Amater-id*: *amati* is explained either *daridryam*, poverty, or *astotri*, one who does not praise or worship.

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5. DO THOU DEFEND US IN BATTLE.—Another instance of the abuse of the derivations of *vrish*, to rain or shower.

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1. *Sama-Veda*, i. 366.

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1. SINCE PRECIOUS TREASURE IS TO BE DISTRIBUTED BY THEE.—*Mahanasi tva datam radhas*, is explained by

Sayana, manhaniyam dhanam tvaya dataryam, praiseable wealth is to be given to thee: *Yaska* gives a like interpretation, but notices another interpretation of *mehanasti, me iha nasti*, what is not in this world, or on this occasion, mine, *Nirukta*, IV. 4: the verse occurs, *Sama-Veda*, I. 345, II. 523.

2. GIFT OF UNLIMITED SUSTENANCE.—*Tasya akuparasya dawane*, in the giving of that unlimited food, *annasya*: *Yaska* would fill up the ellipse with *danasya*, gift: he explains *akupara* by *durapara*, or *mahapara*, having a distant or great opposite boundary, whence it is also an appellative of the sun and of the ocean: it also means a tortoise, one who does not go into a well, *kupa*: the verse occurs *Sama-Veda*, II. 523.

3. BOUNTIFUL.—*Ditsu*, desiderative of *da*, desiring to give, an epithet of *manas*, mind or will: Benfey's text of the *Sama* reads *diksha*, II. 524.

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2. THE SHOWERER.—Either of the *Soma* juice, or the benefits derivable from offering it: but here is the usual misuse of *vrisha*.

4. ACCEPTER OF THE SPIRITLESS LIBATION.—*Rijishin*: the possessor or ruler of the *rijisha*, which is here explained *gatasira somarasa*, or that which has been offered at the morning and mid-day ceremonies, and of which the residue is now presented at the evening sacrifice.

5. SWARBHANU.—*Swarbhanu* is a name of *Rahu*, the personified ascending node, and the causer of an eclipse: he was a son of *Kashyapa*, by *Danu*, the mother of the *Danavas*, or *Asuras*: *Vishnu Pur.* p. 147: another genealogy makes him the son of *Viprachitti*, by *Sinhika*, the sister of *Hiranyakashipu*, *ibid.*, p. 148.

6. BY HIS FOURTH SACRED PRAYER.—That is, by the four stanzas of this hymn, from the fifth to the eighth.

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2. DIVINITIES WHO ACCEPT PIOUS PRAISE.—According to the commentator, divinities are of two orders, those who share praises, *stotrabhajah*, and those who share oblations *havirbhajah*; the first is here alluded to.

RUDRA THE SHOWERER.—This last clause may be considered as applying especially to the *Maruts* as the sons of *Rudra*.

3. THE CELESTIAL DESTROYER OF LIFE.—*Divo asuraya* is explained *dyotamanaya pranapahartre*, that is, to *Rudra*: and *yajyave, yaga-sadhakaya*: or *Asura* may be rendered *pranadatri*, the giver of life, when it will imply *Surya* or *Vayu*.

4. TRITA.—Or *Trito* may be an epithet of *Vayu*, the threefold, pervading the three regions of heaven, mid-air, and earth.

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9. THE PARVATAS.—The clouds, according to the comment.

IN LIBERAL DONATIONS.—*Tuje nas-tane*: *tane* is rendered by *vistrite*, expanded, and *tuje* by *dane*, gift, or *tuje* may mean son, and *tane* grandson.

ESTABLISHERS OF THE WORLD-LIKE HEROES.—*Ye visvam sa virah, jagato vasayitarah vira iva* is the explanation of the Scholiast.

ACCESSIBLE TO ALL.—*Aptyo yajatah*: according to *Sayana*, the first means *aptavyah sarvaih*, to be obtained by all; the second, *yajaniya*, to be worshipped, that is, *Aditya*.

PROPITIATED BY OUR PRAISE.—*Nah shansam abhishtau*, our praise in seeking or approaching; the want of a verb renders this somewhat doubtful.

10. EARTH-FERTILIZING RAIN.—*Vrishno bhumyasya garbhan: bhumya*, *Sayana* explains by, either united to the

earth or the firmament, *bhumir-antarikshaṃ*: in the latter case the embryo of the firmamental rain will mean *Agni* as the lightning, according to *Sayana*.

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WITH HIS WITHERING RAYS.—*Grinite Agni etari na shushaih ; mayi gantari na krudhyati sukhakarai rashmibhih*, who is not angry upon me when going with his agreeable rays; but this seems inconsistent with the sense given to the verb: *shusha*, drying up, would be more congruous.

12. BRIGHT AS CITIES.—*Puro na shubhra, purani iva dipta*, shining like cities.

15. AS A PROTECTRESS.—*Varutri, asmad upadravavarayitri*, what or who keeps off oppression upon us.

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17. NIRRITI.—See note on IV. 1. 3. 7.

19. ILA AND URVASHI.—*Ila* may here be the earth, or the daughter of *Manu*, in the form of a cow, the mother of the herd, *yuthasya mata*; or the latter may be explained *nirmatri*, she who measures; or *yutha* may be applied to the company of the *Maruts*, when *Ila*, it is said, may be *madhyamika vach*, middle, articulate or human speech; or the latter sense may be applied to *Urvashi*.

INVESTING THE WORSHIPPER WITH LIGHT.—*Abhyurnvana prabhritasya ayoh*: the latter, the commentator says, is to be read *ayuṃ*, in the accusative, man, or the *Yajamana*; *prabhrita*, upon the authority of *Yaska, Nirukta*, II. 49, may mean either light, *tejas*, or water, *udakam*, and, being in the genitive, requires some such term as *danena*, by the gift of, to be supplied; or the ellipse may be filled up by *yajnam*, when the sentence will be, covering or protecting the sacrifice of the man making the offering.

20. URJAVYA.—*Sishaktu na urjavyasya pushteh*: *urjavya* is the name of a *Raja*; *pushteh* is for *poshakasya*, one who cherishes or patronizes: the nominative to the verb may be either *Urvashi* or *Ila*, or the *Maruḍganah*, the company of the *Maruts*.

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3. THE MOST PROPHETIC OF THE PROPHETS.—*Kavitaman kavinam*: *kavi*, as before observed, is usually explained *kranta-darshi*, a seer or shewer of the past, whence may be inferred the application of his knowledge to the future,

"Till old experience doth attain,
To something of prophetic strain."

4. *Yajur-Veda*, 2. 15: there are one or two varieties of reading, but they are not of any importance.

5. RIBHUKSHIN.—*Ribhukshin* is usually considered to be a name of *Indra*, but here it implies *Ribhu*, whilst *Purandhi* is equivalent to *Vibhu*, making, with *Vaja*, the triad.

9. PUT APART FROM THE SUN.—*Suryat yavayanva*, make them separate, condemn them to darkness.

ADVERSARIES OF PRAYER.—*Brahmadweshtrin*, *Sayana* says, may mean haters of Brahmans, or of mantras, that is, in the latter case, of the Vedas.

PAGE 226.

1. THE MILCH KINE.—*Dhenavah*, according to *Sayana*, here means rivers, and the rest of the stanza harmonizes with his interpretation.

3. FIRST DRINK OF THE SWEET JUICE.—The Scholiast states that *Vayu's* drinking first of the *Soma* is repeatedly enjoined, *asakrit prapanchitam*.

4. SOMA YIELDS ITS PURE JUICE.—The text has only *shukram anshuh*, which is thus explained, *sa cha anshuh*

shukram nirmalam rasam dugdhe, and that *Soma* has milked the pure juice; or *Anshu* may be an epithet of *Adhwaryu*, the extensively present priest, *anshur vyapto adhwaryuh*.

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6. GNA.—*Gna* is a synonyme of *stri*, a woman, a wife: it commonly expresses the wife of a deity: here, *Sayana* says, it is a proper name, *Gnam, etannamikam devatam*.

7. THE VESSEL.—*Gharma*: see V. 2. 16. 15.

8. AS THE BOLT TO THE AXLE OF THE WAGGON.—As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt, so the offering of the *Soma* is without efficacy unless the *Ashwins* be present.

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12. WHOSE BACK IS DARK BLUE.—That is, who is enveloped in smoke: from this and other attributes specified, and his presence in the sacrificial chamber, the Scholiast reasonably infers that *Brihaspati* is *Agni*, *ityadi lingair-apy-agnir-eva Brihaspatih*.

13. HORNS OF THREE COLOURS.—*Tridhatu shringah*, his flames of three colours, red, white, and black (or smoke).

14. THE EXCELLENT PLACE.—That is, to the fire altar.

AS PEOPLE RUB THE LIMBS, ETC.—*Sishum mrijanti ayavo na vase, yatha manushya shishum vasaya mrijanti*: they rub the infant has double application, to the first kindling of *Agni* by attrition, and to the new-born babe.

15. JOINTLY OFFER.....SACRIFICIAL FOOD.—Conformably to the text, *Jayapati agnim adadhiyatam*, let husband and wife worship or keep up *Agni*: the right of the wife to take part in fire-worship is laid down in the sixth chapter of the *Mimansa*.

15. See verse 16 of the preceding *Sukta*.

16. See verse 17 of the preceding *Sukta*.

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1. BY SUCH PRAISES THOU EXALTEST HIM.—Or *anu yaṣu vardhase* may be applied to *Indra*, thou prosperest, *Indra*, by such praises; this is *Mahidhara's* explanation, which differs in some other respects from that of *Sayana*, *Yajur-Veda*, 7. 12.

5. The whole of this verse is singularly obscure: it is literally, seizing with the trees the seized in the effused, the produce of the branching, in the embryos of the mind well-moving, (or) well praised, among the speech holders, straight-sung, thou shinest; augment the protectresses, the life in the sacrifice: it exhibits no little ingenuity in the Scholiast to have reduced this to any thing like intelligibility.

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8. BY THE SIGN OF THIS MOVING REVOLUTION.—*Asya yatunasya ketuna* is the text; the explanation is *karmanodayadilakshanena*, characterized by functions such as rising and the like.

HE ALSO.....ACQUIRES ABUNDANT REWARD.—*Ya u svayam eahate so aram karat*, he who, not urged by another, entertains of his own mind the hope of reward, he does much, or enough: *atyartham karoti* is one explanation; another is, *atyartham kuryat*, let him do much, or enough: neither is very explicit.

10. KSHATRA, MANASA, ETC.—These, according to the Scholiast, are the names of the *Rishis*.

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11. SWIFT IS.....INEBRIATION.—*Shyena asam aditih lakshyo madah*: *shyena* is interpreted *shighra*, quick, and *aditi*, *atisamriddhah*: *asam*, of these, implies the *Soma* juices; *mada*, intoxication, is the *devata* of the verse.

12. SADAPRINA, ETC.—Names of *Rishis* again.

14. THE MINISTRANT PRIEST.—*Sutambharo yajamanasya satpatih*: the last, according to *Sayana*, is put for *hotri*; the first is the name of a *Rishi*: its etymological purport, the bearer or offerer of the libation, is possibly only a metaphorical personation, and, with the context, though mystically expressed, merely describes the effusion of the *Soma*.

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3. ANCIENT AUTHOR OF SACRED SONGS.—*Mahimam janushe purvyaya, stutinam utpadayitre pratnaya*, to an ancient begetter or producer of praises.

6. VISHISHIPRA.—*Manur-vishishipram jigaya*: *Manu* conquered the enemy without a chin, or as *shipra* means also a nose, it might mean noseless: *Sayana* also says *Indra* and *Vritra* may be here intended.

BY WHICH THE MERCHANT, ETC.—*Vanij-vankur aya purisham*: the Scholiast says this alludes to the story of *kakshivan*: see Vol. I, p. 171, verse 11.

7. TEN-MONTHS WORSHIP.—Or, when the priests of both the nine and ten months rites offered worship: see Vol. I, p. 276, note on I. 11. 5. 4.

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SARAMA.—*Sarama*, according to *Sayana*, may here signify either flowing, eulogistic, or sacred speech, *sharanashila stutirupa vak*, or, as usual, the bitch of *Indra*.

10. SURYA HAS ASCENDED, ETC.—*Surya aruhat shukram arnas*: *Surya* has mounted the bright water, that is, the commentator says, he has become everywhere visible; but it looks very like an allusion to the sun's rising apparently out of the sea.

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3. SWAR.—*Suar* is a name of *Aditya* according to both commentators, this and the preceding stanza occurring also in the *Yajush*, 33, 48, 49.

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8. RODASI.—According to *Yaska*, she is the wife of *Rudra*: we have had her before as the bride of the *Maruts*, Vol. II, 1. 23. 3-5.

MAY THE GODDESSES PARTAKE.—*Vyantu devih*, may the goddesses eat, *Nirukta*, XII. 46.

THE SEASON OF THE WIVES OF THE GODS.—*Ya ritur janinam*, that which is the time of the wives of the gods, that is, the goddesses presiding over it: *yo devajayanam kalas-tadabhimana devyah*.

1. AWAKENER OF HER DAUGHTER.—*Duhitur bodhayanti, bhumya bodham kurvana*, making the awaking of the daughter, the comment says, of the earth: in a subsequent passage quoted by *Sayana* we have *Ushas* called *divor duhita bhumnasya patni*, the daughter of heaven, the bride of earth: she is most usually designated the daughter of heaven: see Vol. II, I. 18. 4. 3.

3. MANY-TINTED AND PERVADING LUMINARY.—*Prishnir ashma vichakrame rajaspatyantau*, also *Yajur-Veda*, 17, 10, where, besides the explanation given by *Sayana*, as in the translation, *Mahidhara* takes the word *ashma*, rendered by him as by *Sayana*, *vyapaka*, or *sarvatra vyapta*, pervading; also in its usual sense of stone, alluding, he says, to a *pashana*, or stone, which in some ceremonies is placed in the *Ahavaniya* fire, and to it he applies the epithets that are, in the other interpretation, ascribed to *Surya*: *Sayana* probably refers to this when he intimates that *ashma* may also imply a simile,

the term of comparison being dropped. *Iṣṭopama va ashma sadṛishah.*

4. THE FOUR CHIEF PRIESTS.—The text has only *chatasraḥ*, four: the comment supplies *Ritvijah.*

HIS THREE ELEMENTARY RAYS.—*Tridhatavo gavah*, supposed to be the causes of cold, heat, and rain.

5. (BEHOLD).—It may be rendered, also, men, look at the form which is to be seen: the text has no verb.

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5. HERE AND THERE SUSTAIN.—It is not very clear what is intended, but apparently the Scholiast understands it to mean that the firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate.

1. This is addressed to *Agni* as the lightning.

2. THE DAWNS WHICH HAVE, ETC.—*Apo, apachir-apara apejati*: the Scholiast renders *apachih* by *pratinivṛittamukhih*, *apara* by *agaminir-ushasah*, and the verb by *apachalayati*, he causes to go away, he sends away future dawns with averted faces: the first *apa* is considered a pleonasm.

IMPROVES HIS UNDERSTANDING, ETC.—*Pra parasbhiḥ tirate*: *pratirate* is explained *vardhayati swa manisham*, or *swayam vardhate.*

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4. AS OF A DEPUTY.—*Tam asya ritim parashor-iva*: the text has no verb: the comment supplies *pashyami*, and interprets *parashu* by *pratinidhi*, a deputy, a substitute: in like manner as a deputy fulfils the will of his master, so the functions of *Agni* make him the deputy or representative of the *yajamana*; or *parashu* may imply an axe, as usual,

which accomplishes the object of the wood-cutter, as *Agni* does that of the sacrificer.

5. WE KNOW HIM NOT AS ENDOWED, ETC.—*Na tasya vidma purushatvata vayam*: the Scholiast says *tasya* is for *tam*, we do not know him, joined with or possessed of *yuktam*, manliness, *purushatvena*, or the property of fulfilling desires, *kamanam purakatvena*.

1. DISTRIBUTORS OF PRECIOUS WEALTH.—This function has been before assigned to *Bhaga*. *Sukta* XLVI, verse 6: he was there named *Bhago vibhakta* explained *dhanasam vibhagakartta*: here he is designated *ratnam vibhajantam*: the Scholiast first applies *ratnam* to *havish*, the oblation; but he also says *yajamanartham dhanam vibhajantam*: see also Mandala IV. 17. 11, where he is called *rayo vibhakta*.

3. BESTOW EXCELLENT VIANDS.—*Adatraya dayate varyani*: the first is explained *adaniyani*, eatables: the verb also, it is said, may be governed by *Agni* understood, when the phrase will mean, *Agni* consumes excellent consumable timbers, *varaniyani kashthani dahate*: in that case the other terms, usually proper names, will become epithets, meaning the nourishing, the desirable, the uninjurable *Agni*.

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5. PRESENTED VICTIMS TO THE VASUS.—*Pra ye vasubhya ivada namah*: *ivad namah* are interpreted *gamanavad annam*, food having motion, that is, *pashvatmakam*, the same with animals.

1. *Yajur-Veda*, I. 8.

2. WE SEEK TO UNITE WITH OUR DESIRES.—*Te vayo. te hi a priche sachemahi sachathyai*, is not very perspicuous, and the explanation of *Sayana*, followed in the translation, does not materially improve it, *te ubhaye dhanena sachemahi. te hi te aparchaniyah sarvaih kamaih sangachchhemahi*.

3. WORSHIP, THEREFORE, ETC.—*Ato su o nrin atithin, atah patnir dashasyata*: the verb may be differently interpreted, and the text imply, bestow upon us male descendants, guests, and wives.

4. WHENCE THE VICTIM, ETC.—*Yatra vahnir-abhihitah* might mean, where the fire is placed, but *Sayana* interprets *vahni, yajnasya vodha*, the bearer of the sacrifice which, from the following epithet, *dronye*, fit for the tree, that is, for the *yupa*, or post to which the animal is tied, he concludes must mean *pashu*, the victim.

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LIKE A CLEVER WIFE.—*Arna dhireva, aranakushala yoshideva*, like a woman skilful in going or in pleasing: the sense of *arana* is, however, doubtful.

1. THE PROTECTING DEITIES.—*Umebhih, rakshakaih*: we have had the *umas* before as a class of deities, sometimes identified with the *Pitris*: see Vol. II, note on III. 1. 6. 8.

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8. LIKE ATRI, DELIGHT IN THE LIBATION.—*Atri* may be also used for the sacrifice of the *Rishi*; delight as at the *yajna* of *Atri*.

11. MAY THE ASHWINS CONTRIBUTE TO OUR POSTERITY.—The term in this and the following similar passages is always *swasti-swasti no mimitam ashwina*, interpreted *avinasham kshemam*, imperishable prosperity, or, literally, well-being, welfare.

14. PATH OF THE FIRMAMENT AND GODDESS OF RICHES.—*Pathye, Revati*, are considered as two proper names, *Pathya* that of a goddess presiding over the *Antariksha*, and *Revati*, of a goddess presiding over riches: it may be doubted if there is any better authority for these divinities than etymology.

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15. WITH A REQUITING, GRATEFUL AND COGNISANT KINSMAN.—*Punardadata, aghnata, jnata*, with one who gives again, one who does not kill or harm, usually, one who does not make an evil return to kindness, one who is grateful, although *Sayana* here explains it, one who does not inflict injury by long-suspended anger: *jnata*, by one knowing, he says, is meant one who does not cut an old acquaintance, *madiyash-chirakalam yatah ko ayam iti sandcham akuruta*, by one who does not feel any doubt, saying, who is this of mine that has been long since gone away: to these designations, *bandhujana*, a kinsman, is to be applied, *bandhujanena sangamemahi*.

7. THE MARUTS WHO ARE OF THE EARTH.—*Ye parthiva, prithivisambaddhah*, connected with the earth.

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Urna vasata shundhyavah, diptih shodhikah achchhadayanti: purifiers they put on light: the last is perhaps a more correct form of the noun than *sundhyuvah*, as formerly given, Vol. II, p. 213, note on 4.

10. THE PATHS THAT LEAD US, ETC.—The words so rendered are *Apathayah, Vipathayah, Antaspathah, Anupathah*, which may also be considered as the proper names of these four orders of the *Maruts*.

11. THEY UPHOLD THE DISTANT OBJECTS.—The text has only *adha paravatah*, the latter being formed from *paravat, duradeshah*, a distant place or country, *tat sambandhinah* being in relation to it; that is, according to *Sayana*, the winds being in the firmament give support to the distant stars and planets.

12. A WELL FOR GOTAMA.—See vol. I. p. 127, verse 11.

14. LIKE A FRIEND.—*Mitram na* may also be rendered *adityam iva*, like the sun.

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16. SEVEN TIMES SEVEN.—According to another text, there are seven troops of the *Maruts*, each consisting of seven, making up the usual number of forty-nine, suggesting, most probably, rather than suggested by, the absurd legend given in the *Puranas*, *Vishnu Pur.* 151.

17. UPON THE BANKS OF THE YAMUNA.—*Yamunayam adhi shrutam radho gavyam* is rather a remarkable passage, as if an allusion were intended to *Gokula*, the scene of *Krishna's* boyhood.

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3. FORMLESS.—*Arepasah, alepa*, may mean intangible.

4. IN BRACELETS.—*Khadishu*: in a former passage *khadi* was interpreted *hasta tranaka*, a guard for the hand or arm, Vol. II. p. 87, verse 3: it is here rendered *hastapadasthita katakah*, rings for the hands or feet, bracelets or anklets.

9. RASA, ANITABHA, KUBHA.—Names of rivers, according to the comment.

THE WIDE-ROVING OCEAN.—*Kramuh sindhuh* is explained *sarvatra kramanah samudra*, the everywhere-going ocean.

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13. IMPERISHABLE GRAIN-SEED.—*Dhanyam bijam akshitam*: unperishing grain-seed is the literal interpretation: perhaps a copulative is required, grain and seed, only, in fact, the grain is the seed.

1. TO WHOM SOLEMN RITES ARE FAMILIAR.—*Prishthayajnaih*: by whom the sacrifices called *Prishtha* are made: these are said to be six, of which two only are specified by the

Scholiast, *Rathantara* and *Brihat. Shatprishthaih Rathantara-brihadadibhir ijanaya.*

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9. THIS WIDE-EXTENDED EARTH.—*Pravadvati prithivi*: a set of changes is here rung upon the double compound, *pra-vat*, having extent, extension, and *vat*, again, having or possessing, *pravadvat*, extensive, or it may imply, having pre-eminence, as indicated by *pra*, *pra*: another meaning is also given to it, *tat-para*, being subject to it, as the earth is subject to the *Maruts*, or they pervade the whole earth, *kritsnam bhumim vyapnuvanti*: so the heaven is *pravadvati*, spacious, or subject to the *pravats*, *pravadbhyah*, the pre-eminent or spreading *Maruts*, and so on.

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10. LEADERS OF THE UNIVERSE.—*Saurnarah* is interpreted *survasya netarah*, leaders of all; *divo narah*, leaders of heaven, follows.

11. GOLDEN TIARAS ARE TOWERING ON YOUR HEADS.—*Shiprah shirshasu vitata hiranyayayih*: *shipra* is explained *ushnishamayyah*, composed of turbans or head-dresses.

12. AND STIR THE BRIGHT WATER.—*Rushat pippalam, shubhravarnam udakam*, or it may be applied to *nakam*, the heaven of bright water, the firmament.

YOU UTTER A LOUD SHOUT.—The text changes the person of the verb, *yat svaranti ghosham*, when they sound a noise; and this suggests to the Scholiast to propose other explanations, as when they, the *Asuras*, make a fearful noise, or when the worshippers utter loud praises.

13. TISHYA.—*Tishya* is said by *Sayana* to be a synonyme of *Aditya*: in its ordinary acceptation it is the eighth lunar mansion: the appropriation is of some interest, as

affording evidence of the existence of the astronomical divisions of the moon's path in the days of the Veda.

14. THE SAGE LEARNED IN THE SAMA.—*Samavipram, samnam vividham prerayitaram*, the prompter or instigator, in various ways, of the *Sama* hymns.

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3. AS THE PEOPLE OF THE EARTH, ETC.—*Milhushmativo prithivi parahata* is explained *prabalasvamika prithivi parair-asyair abhibhuta*, the earth having a powerful master when oppressed by others: earth, says *Sayana*, is put for its inhabitants, *praja*, people or subjects, who, when oppressed, have recourse to their own ruler, *so yatha swaswaminam upadruta abhigachchhati*.

4. LIKE HORSES.—The text has *gavah*, which the Scholiast translates by *ashvah*, horses.

5. LIKE A HEAP OF WATERS.—*Gavam sargam iva* may be also rendered, like a herd of cattle.

8. RODASI.—The wife of *Rudra*, and mother of the *Maruts*.

9. THE RAIN-BESTOWING GODDESS.—*Milhushi* is considered to be another name of *Rodasi*, the wife of *Milhvat*, an appellation of *Rudra*.

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1. The comparison is very elliptically intimated, and requires to be largely assisted by the comment: it is, literally, this our praise is addressed to you as to the thirsty, from heaven, rushing waters to the water-wishing: *Sayana* explains it as alluding to the legend of the well brought by the *Maruts* to *Gotama* when suffering from thirst: see Vol. 1, p. 127.

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8. WORSHIPPED WITH COPIOUS OBLATIONS.—*Brihat ukshamanah* may also mean sprinkling much water, *udakam sinchantah*.

4. MODELLED BY VIBHWAN.—*Vibhwatashtam* : *vibhwan* is the second of the *Ribhus*, a skilful artist : fabricated by him, implies, according to the comment, very perfect or handsome, *tena nirmitam atyartharupavantam*.

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6. MAY EMIT A DOWNWARD SOUND.—*Avasriyo vrishabhah krandatu dyauh* : *dyaur—vrishabhah*, mean, it is said, the shining showerer, that is, *Parjanya*, or *Indra*, in that capacity, *usriyah*, in connection with the *usra* or rays of the sun, *avakrandatu*, *avanmukham shabdayatu*, may sound with his face turned downwards, *vrishtyartham*, for the sake of rain.

7. THEIR PERSPIRATION.—*Swedam swedasthaniyam varsham*, rain in place of perspiration.

8. WORSHIPPED WITH COPIOUS OBLATIONS.—Repeated from the last verse of the preceding *Sukta*.

1. THE PRIEST.—*Spash*, nom. *spat*, for *sprashta*, one who touches the oblation, or the fire, an unusual term for the *Hotri*.

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7. BOTH GODS AND MORTALS.—The text has only *ubhaye yatha viduh*, as both know : *Sayana* explains it, men of course know by perception the setting in of the rains ; the gods know it by the *agrayana* and other sacrifices which are offered at that season.

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V. 5. 5. (INTRODUCTORY NOTE). A WONDERFUL OLD STORY.—*Sayana* calls it, *ashcharyam puravrittam*

ahoraganaparagah, those who have gone through the *aganas* have related a wonderful old occurrence.

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6. THOUGH A FEMALE.—*Uta tva stri Shashiyasi*: *tva* is said here to mean *eka*, one, which is equivalent to the indefinite article.

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8. HER OTHER HALF.—*Nemak* is the term in the text, meaning, literally, half, as it is said in the *Smriti*, *ardham shariraya bharya*, a wife is the half of the body (of the husband).

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17. DARBHYA.—The patronymic is also read in some places *Dalbhya*.

OH NIGHT.—Upon concluding the praises of the *Maruts*, and thus having attained the rank of a *Rishi*, SHYAVASHWA summons the night, here called *Urnaya*, to convey the intelligence to RATHAVITI, who gives him his daughter, with many valuable presents, but at the end of the ceremony the *Rishi* departed for the woods to resume his austerities: it is not said if he took his wife with him, but it is to be so inferred.

19. GOMATI RIVER.—*Gomatih*, according to the comment, means, having water, rivers, being in the plural: as the name of a river it would be the *Gomati* river in Oude, which rises in the skirts of the first range of the Himalaya; or it may be a river of the same appellation more to the north-west, rising in Kulu, a feeder of the Beyah or Vyasa.

I. I HAVE BEHELD.....OF THE SUN.—See Vol. I. p. 178, verse I.

HIS STEEDS.—Which are said to be attempted to be detained by a class of *Asuras* termed *Mandehas*.

MOST EXCELLENT OF THE EMBODIED FORMS OF THE GODS.—*Devanam shreshtham vapushtam* is also explained the best of the embodied or light-possessing deities, that is, of *Agni* and others, *devanam vapushmatam tejovatam agneyadinam prashasyam*; or it may apply to the sun only, the *mandala*, the orb, the visible form, as it were, of the sun, *mandalam hi suryasya vapusthaniyam*.

2. THE ONE CHARIOT OF YOU TWO GOES ROUND.—*Vam ekah pavir i vavarta*: *pavi* is the circumference of a wheel, put by metonymy for the chariot; as *Sayana* explains the phrase, *yuvayor eko ratho anukramanena paribhramati*.

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5. AUGMENTING THE WELL-KNOWN AND AMPLE FORM.—*Shrutam amatim anuvardhad-urvim*, which the Scholiast interprets, *vishrutam shariradiptim anuvarddhayantau*, augmenting the renowned bodily lustre, and separates *urvim*, *tad vad urvim palayantau*, but gives no equivalent for the word, which usually means great: the passage is obscure.

ASCEND YOUR CAR, ETC.—*Garte mitra asathe*: *garta*, it is said here means *ratha*, a car: *Nirukta*, 3. 5, and as it recurs in verse 8, *arohatho Varuna, Mitra, gartam*.

6. MANSION OF A THOUSAND COLUMNS.—*Kshatram sahasrasthuuam, anekasthambhakastambhopetam suvidhadirupam griham*, a house, such as a palace and the like, possessing many supporting pillars: the expression is noticeable as indicating the existence of stately edifices: *Sayana* purposes also to render *kshatram* by *dhanam*, wealth, or *balam*, strength, applying the last to the *ratha*, the strong chariot of the deities supported by innumerable columns.

8. *Atash-chakshathe aditim ditim cha*, is explained, *aditim, akhandaniyam bhumim*, the indivisible earth, and

ditim, khandaniyam prajadikam, the divisible people and the rest: the stanza occurs in the *Yajush*, 10. 15, with a various reading of the first half; but *Mahidhara* explains *aditim* by *adinam*, not base, that is, *vihitanushthataram*, one who follows what is prescribed, that is, performs his religious duties, and *ditim* by *dinam*, base, or *nastikavrittam*, an infidel; the phrase meaning that *Mitra* and *Varuna* observe that this man is a sinner, that man righteous, *ayam papi, ayam punyavan*.

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2. YOUR FORMS TRAVERSE EARTH AND HEAVEN.—*Vam tanyavah, vistrita rashmayah*, the expanding rays.

3. BY THE POWER OF THE EMITTER OF SHOWERS.—*Asurasya mayaya* is explained *udaka nirasituh parjanyasya samarthyena*, by the power of *Parjanya*, the caster-forth of water, influenced by *Mitra* and *Varuna* as the deities presiding over day and night.

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3. See Vol. I, p. 132, verse 1.

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7. WITH RAPID STEEDS.—*Hastibhih padbhih*, literally, with hands, with feet, that is, according to the Scholiast, with those having four feet, that is, with horses.

5. THE CHILDREN OF VARUNA.—*Varunashashah*: *shesha* is said to mean *apatya*, offspring.

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1. VARUNA, WHOSE FORM IS WATER.—*Varunaya rita-peshasc, udakam eva rupam yasya*, of whom the form is verily water.

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4. EVEN OF THE SINNER.—*Ankaschit, papino api*, even of the sinner: *Sayana* adds *svastotuh*, of your own praiser, but it may be doubted if this qualification is necessary.

V. 5. 12.—All the verses of this *Sukta* occur in the *Sama-Veda*, II. 493, 494, 495, and 818, 819.

4. THEY FAVOUR THE ZEALOUS WORSHIPPER.—*Ritam ritena sapanta ishiram daksham ashate* is explained *udakena nimittena yajnam sprishantau vahanavantam pravriddham yajamanam havir va vyapnutah*, they two, for the sake of water, touching or affecting the sacrifice, they pervade the inquiring, powerful institutor of the rite, they reward him: or it may be, they pervade or accept the efficacious, adequate oblation.

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1. AUGMENTING THE FORCE OF THE VIGOROUS INDRA.—*Vavridhanau amatim kshatriyasya*: *amati* is usually rendered form, *rupa*; *kshatriyasya* the Scholiast explains possessed of strength, *kshatram, balam*, an attribute, and here an appellative of *Indra*; or it may mean, he says, the *kshatriya*, or military caste.

2. STAND SEVERALLY IN THEIR THREE SPHERES.—*Agni, Vayu*, and *Aditya*, present, severally, upon the earth, in the mid-air, and in heaven.

3. FOR PROSPERITY AND HAPPINESS.—The text is *sham yoh*, which is explained *arishtashamanaya, sukhasya mishranaya cha*, for the alleviation or prevention of calamity, and for the mixture or association of happiness.

3. *Sama-Veda*, II. 335—337.

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3. YOU HAVE ARRESTED ONE LUMINOUS WHEEL, ETC.—*Irma anyad vapushe vapush-chakram rathasya yemathuh*:

the passage is obscure, even with the aid of the Scholiast: *irma* he renders, *rupam*, form, *vapushe, adityasya shobhayai*, for the beauty or lustre of the sun; *vapus*, he considers equivalent to *vapushmat*, having light or lustre, luminous, as an epithet of *chakram*: the fixing of one wheel of the car of the *Ashwins* has been alluded to before: see Vol. I, page 40, verse 19.

THE AGES OF MANKIND.—*Nahusha yuga* is the derivative of *nahusha, manushya*, man; *yuga* for *yugani*, is explained as used by metonymy for the divisions of time in general, as morning, noon, night, or the sacrifices offered at stated periods.

5. RESPLENDENT RAYS OF LIGHT ENCOMPASS YOU.—*Pari vam anusha vayo ghrina varanta atapah* may also be rendered, according to *Sayana*, the radiant horses, *vayah, ashwah, ghrina*, bright, scorchers, *atapah*, of enemies, accompany you.

6. See Vol. I, p. 170, verse 7, and p. 189, verse 8.

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8. MIXERS OF THE SOMA JUICE.—*Madhuyucah, somasya mishrayitarau*, mixers, or causers of the mixing of *Soma* and other things.

1. DESCENDED.....UPON THE EARTH.—*Kushthah*, the singular used for the dual, *bhumau tishthatam*, being upon the earth; or *ku* may be equivalent to *kva*, where, where are you two abiding?

4. PAURA.—*Puram chid udaprutam, paura pauraya jinvathah*: the name of the *Rishi* is here, according to the Scholiast, arbitrarily applied, first to the *Ashwins*, because they are in relation with *Paura* as the author of the *Sukta*; and although the text gives *Paura* in the vocative singular, it is to be understood in the dual, *Paura*, therefore, being

Ashvins: next it implies, as *Paurus*, a cloud, from its being solicited by the *Rishi* for the fall of rain, as implied by the last term, *Pauraya*, to me the *Rishi* so called.

4. AS.....A LION IN A FOREST.—*Sinhaṁ iva druhaspade*: the latter is rendered a place of difficult access, a thicket: the comment supplies, for the government of the accusative, *yatha balad chyavayanti shurah*, as heroes hurl down a lion by their strength.

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5. See Vol. I, p. 180, verse 10 and note.

8. *Anushe martyeshu, yajamaneshu, madhye stutyah*, to be praised amongst worshippers, or *anusha* may be a substantive meaning *stava* or *stoma*, praise, may the praise of the ear of the *Ashvins* amongst men, or by the priests, be beneficial to us, *asmayuh*.

10. THE EXCELLENT SACRIFICIAL OFFERINGS, ETC.—*Vasvir u shu vaṁ bhujah princhanti su vaṁ pricha*, is explained as in the text, *vasvir bhujah* being rendered by *prashasyani dhanani havirlakshanani*, excellent riches, characterized by the oblation, that is, sacrificial offerings, and *princhanti* by *prapnuvanti*, obtain or reach being *prichah, yuvam praptum kamayamanah*, desiring to reach you: *Sayana* suggests also another explanation: the worshippers, *su prichah*, who enjoy *vasvir-bhujah*, wealth of sacrificial offerings, bring them into due contact with you, *vaṁ sushthu samparchayanti*.

1. MASTERS OF MYSTIC LORE, HEAR MY INVOCATION.—*Madhvi nama shrutam havam*: the first is explained, *madhuvidya veditarau*: see Vol. I, I. 17. 1. 12 and note: the verse occurs twice in the *Sama-Veda*, I. 118, II. 1093.

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3. This and the preceding occur in the *Sama-Veda*, II. 1094-95

4. DISTINGUISHED, DEVOTED, EMBODIED (ADORER).—The epithets are unusual, *kakuha*, *mriga*, *capusha*, explained severally by the commentator, *mahan*, great, *mrigayita*, searcher, *capushman*, having body, *yajamana* is understood.

9. BLAZING WITH THE OBLATION.—*Rushat pashu* might mean blazing with the victim; but the Scholiast interprets *pashu* here either by *rashmi*, a ray, or *havish*, oblation.

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1. AGNI LIGHTS UP THE FACE OF THE DAWNS.—*Abhati agnir-ushasam anikam*: the latter is interpreted *mukham*, or the verse may be rendered, *Agni*, the face or beginning of the dawns, shines.

COME HITHER TO-DAY TO THE, ETC.—*Pipivansam gharmam achchha*, that is, according to the Scholiast, *svangair parivridham pradiptam yajnam*, to the bright sacrifice, vast or developed with all its members: or *pipivansam* may imply *apyayitam*, nourished, with the *Soma* juice or with clarified butter: *gharma*, again, may also mean the vessel so called, or the *Pravargya* ceremony, at which it is used, being fed or nourished, *pipivansam*, with the butter and curds it contains.

2. WITH PROTECTION AGAINST DESTITUTION.—*Avasa agamishtha pratyavartim*: *varti*, it is said, means *jivanam*, living or livelihood; *avarti*, the contrary, the want of it.

3. WHETHER YOU COME, ETC.—The day is divisible into two, three, five, or fifteen parts: here the five-fold distinction is alluded to: *udita suryasya* is explained the afternoon, *atyanta pravriddhasamayah aparahna ityarthah*.

THE DRINKING OF THE SOMA.....ASHWINS.—*Nedanim pitir ashwina tatana*: it is related that the other gods refused to admit the participation of the *Ashwins* in the *Soma* libation at these hours, but on the present occasion they are not passed over: *idanim api itaradevanam yanam na tanotyashwinau vihaya*, but now the drinking of the other gods does not extend, having omitted the two *Ashwins*.

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1. THE ANCIENT SAGES.—*Kavayah purvabhajah*: *kavi* is said to mean one learned in the Vedas, on the authority of the *Aitareya Brahmana*, *ye va anuchanas-te kavayah*, those who are *anuchanas* are *kavis*, and *anuchana* is explained in the commentary on the same work, *shadangasahita vedadhyayinah*, students of the Vedas with the six supplements.

2. THE EVENING IS NOT FOR THE GODS.—Conformably to another text, *purvahno vai devanam*, the forenoon verily is for the gods.

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1. SWANS.—The *hansa*, the swan or goose, is supposed to be a connoisseur in pure water.

2. LIKE TWO WILD CATTLE.—Like two *Gaurus*, *Bos Gorœus*.

4. FIRE OF CHAFF.—See Vol. i, p. 180, verse 8: the fire is here called *ribisam*, *tushagnim*, a fire of chaff.

5. Ancient chroniclers, *puravidah*, says *Sayana*, tell this story: the sons of the brothers of *Saptavadhri* being determined (it is not stated why) to prevent his having intercourse with his wife, shut him up every night in a large basket, which they locked and sealed, letting him out in the morning: in this dilemma the *Rishi* prayed to the *Ashwins*, who came to his succour, and enabled him to get out of his cage during the

night, he returning to it at day-break: in this stanza he first addresses the basket, *petika*, as a form of *Vanaspati*, lord of forests, and then invokes the *Ashwins*.

9. This verse, somewhat modified, occurs in the *Yajush*, 8. 98.

This and the two stanzas preceding are termed by *Sayana* the *garbhashravinyupanishad*, the liturgy of child-birth.

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1. *Sama-Veda*, I. 421, II. 1090; the concluding phrase is the burden of the following verses, *sujate, ashwasunrite: sujata*, well-born, is explained *shobhanaprakur bhuta*, becoming manifest with splendour or light: *ashwasunrita*, she whose praise for the sake of horses is affectionate and true, *ashwartha priyasatyatmika stutiwag-yasyah sa*.

3. *Sama-Veda*, II. 1091, 1092.

5. THESE THY ASSEMBLED WORSHIPPERS.—*Yach chid hi te gana ime chhadayanti maghattaye, parichid vashtayo dadhur dadato radho akrayam: Sayana* seems rather dubious as to the proper sense of several of these words: *maghattaye* may mean *dhanadanaya* or *dhanavattwaya*, for giving or for possessing wealth: *pari chid vashtayo dadhuh* is explained, *asman eva kamayamanah parito dharayanti*, desirous of or being kind to us, they support us every way, and *dadato radho akrayam* may mean giving wealth that is not to be wasted or taken away, or of which there is no need to be ashamed: the sum of the meaning, agreeably to the Scholiast, is, all they who, offering oblations, worship the dawn, receive the reward for the benefit of us, or of me, that is, of the author of the hymn, *ye tvam havir-dadatah stuvanti te sarve apy-asmadartham phalam dharayanti*.

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1. The verse occurs in the *Yajush*, 5. 14, and is there somewhat differently explained; *viprasya brihato vipashchitah*, which *Sayana* regards as epithets of *Savitri*, are connected by *Mahidhara*, with *vipra*, and are rendered the priests of the eminent and wise (institutor of the rite): again, in the second hemistich it is not clear whom the commentator understands by *eko vayunavid*, the only one, knowing knowledge, although he possibly concurs with our Scholiast in identifying *Savitri* with *Brahma*.

2. SAVITRI COMPREHENDS ALL FORMS IN HIMSELF.—*Vishwa rupani pratimunchate*, he liberates, severally, all forms: that is, according to *Sayana*, *atmani badhnati* or *dharayati* he binds or holds in himself: *Mahidhara*, *Yajur-Veda*, 13. 3, explains it, he makes all forms manifest in their own substance, by removing darkness.

HAS ILLUMED THE HEAVEN.—*Nakam vyakhyat*, *swargam prakashayati*, he makes manifest *Swarga* as the reward of the *Yajamana*.

3. *Yajush*, 11. 6. *sa etashah sawitri*: *Sayana* explains *etashah* by *etavarnah*, *shubhrah*, *shobhamana*, white-coloured, bright, shining: *Mahidhara* resolves it into *etad*, this, this world, and *shete*, who reposes in, who pervades; or, as *etasha* ordinarily means a horse, *Nighantu*, 1. 14, it may be intended to designate the sun under that form.

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4. SURYA.—According to *Sayana*, *Savitri* is especially the sun before rising; *Surya* is the sun in general.

1. ENJOYABLE WEALTH.—The text has *bhojanam*, most usually food, but it is here explained *bhogyam*, to be enjoyed, that is, *dhanam* wealth.

3. THAT SAVITRI WHO IS BHAGA.—*Sa Savita Bhaga*: or the latter may be an attributive, *bhajaniya*, to be worshipped, or shared, or desired.

4. DRIVE AWAY EVIL DREAMS.—*Para duhshwapnyam suva*: *Sayana* considers the second equivalent to *daridryam*, poverty: the verse occurs in the *Sama-Veda*, i. 141.

5. THAT WHICH IS GOOD.—*Bhadram*, progeny, cattle, dwelling, as by the text, *praja vai, bhadram, pashavo bhadram, grihaṁ bhadram iti*.

6. TO THE WILL OF THE DIVINE SAVITRI.—*Devasya savituh suve*: the last is explained by the Scholiast *anujnayam satyam*, his will or assent existing: *Aditi* is said to mean here *bhumi*, the earth.

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7. ALL THE GODS.—*Vishwadevam*, as by the text, *Tam hi sarvatmatwad Indram, Mitram, Varunam, Agnim ahuh*, they have verily called him *Indra*, etc., from his identity with all.

1. PARJANYA.—*Parjanya* is *Indra* in his character of the sender of rain: *Sayana* cites *Yaska, Nirukta*, 10. 10, for various fanciful etymologies, as *par*, derived from *trip*, to satisfy, by reversing the final consonant of the latter, and rejecting its initial, *janya* may imply either victor, *jeta*, or generator, *janayita*, or impeller, *prarjayita*, of fluids, *rasanam*: the usual *Unadi* derivation is quite as probable, which refers it to *vrish*, to rain, *p* being substituted for *v*, *ri* becoming the *guna*, *ar*, and *sh* being changed to *j*, *anya* is the affix.

3. THE MESSENGER OF WAR.—The text has only *dutan*, which the Scholiast interprets *bhatan*, warriors.

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6. DROPS OF THE RAINY CHARGER.—*Vrishno ashvasya*: *Sayana*, however, explains the latter *vyapakasya*, of the pervading rain.

9. DESTROYEST THE WICKED CLOUDS.—*Hanas dushkritah*, the wicked, here means, according to the Scholiast, the clouds not yielding their water.

1. PRITHIVI.—According to *Sayana*, *Prithivi* may here admit a two-fold meaning, and apply also to the *antariksham*, or firmament, when the subsequent phrases, *parvatanam khidram bibharshi*, will mean, thou sustainest the fracture, or opening of the clouds, and *mahna jinoshi bhumim*, thou delightest the earth with great or abundant rain.

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1. FIRMAMENT AS A BED FOR THE SUN.—See Vol. I, p. 30, v. 8 and note.

2. HE HAS PLACED FIRE IN THE WATERS.—Either the lightning amidst the rain, or the submarine fire: the *Yajush*, I. 31, reads *vikshu* for *apsu*, he placed in people, or human beings, digestive fire.

SOMA PLANT IN THE MOUNTAIN.—*Somam adrau*: the *Soma* creeper, *Mahidhara* observes, grows in the clefts of the stones of mountains, *parvatanam pashanasandhishu somavallya utpadyamanatwat*.

3. AS THE RAIN BEDEWS THE BARLEY.—*Yavam na vrishtir, vyunatti bhuma*: *Sayana* is disposed to render *vrishti* by *sekta*, the sprinkler, the man, *puman*, who waters the soil, but this does not seem necessary, and it is not so explained in the *Nirukta*, 10. 4.

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6. But these wonderful acts, according to *Sayana*, are not the acts of *Varuna*, but of *Parameshwara*, the Supreme

Being, from his existing in the forms of *Varuna* and others. *Iarma Parameshwarasyaiva uchitam na Varunasya, tasya Varunadirupavasthanat.*

7. A BENEFACTOR, A FRIEND.—*Aryamyam mitryam va*, according to *Sayana*, are the same as *Aryaman* and *Mitra*, the final *ya* being pleonastic; the first he explains by *datri*, a giver, or by *guru*, a spiritual preceptor.

A DUMB MAN.—*Varunaranam va*: the *Pada* separates the word into *Varuna* and *Aranam*: the meaning of the latter is somewhat uncertain: *Sayana* explains it as *ashabdam*, not having sound or speech, or as *adataram*, not giving, niggardly; but neither is quite satisfactory.

1. AS TRITA CONFUTES THE WORDS OF HIS OPPONENTS.—*Vanir-iva Tritah*: the comment explains this, *Trita rishi prativadavakyani prabhinatti*, as the *Rishi Trita* breaks or refutes controversial arguments: or *Trita* may mean *Agni*, who, in the three regions, disregards or dissipates reproaches.

2. THE FIVE CLASSES OF MEN.—*Pancha charshanih*: this precludes all allusion to mythological beings.

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5. LIKE TWO ADITYAS.—*Ansena*: *ansa* is the name of one of the twelve *Adityas*, here put in the dual, *ansa iva*, for any two.

6. LIKE THE SOMA JUICE EXPRESSED.—*Ghritam na putam adribhih*: mention of the stones restricts the sense of *ghritam* to the *Soma* effusion.

V. 6. 15.—This *Sukta* is more than ordinarily obscure, abounding in unusual words, and unconnected and ungrammatical constructions: thus the name of the *Rishi*, *Evayumarut*, remains unaltered in its case termination, whatever

may be its syntactical connection with the rest of the sentence: this possibly has led Professor Benfey to regard it as an epithet of the *Maruts* in the vocative singular, and to translate it *sturmvoll Marut*, but this would not get quit of the grammatical incompatibility, as the *Maruts* are always designated in the plural, except when spoken of as a *gana*, a troop or company; moreover, there is no authority for giving to *Evaya* the sense of stormy: *Sayana* is sufficiently explicit, and he only follows the *Anukramani*, *Suktam Evaya-marutakhyasya Atreyasya Muner-arsham*, the *Sukta* has for its *Rishi* the *muni* of the race of *Atri*, who is named *Evayamarut*.

1. VISHNU ATTENDED BY THE MARUTS.—*Vishnave Marutvate*: *vishnave* is considered by the Scholiast as the adjective to the pervading, *vyaptaya*, that is, *Indra*, of whom *Marutvat* is a usual designation: he admits, however, as an alternative, *Vishnave va*, or to *Vishnu*: also *Sama-Veda*, i. 462.

3. IN WHOSE DWELLING THERE IS, ETC.—*Na yesham iri sadhastha ishte* is explained by *Sayana*, *Marutam swakiye nivase tishtatam preritu na ishte na ishate chalayitum*, there is no impeller who has power to cause the movement of the *Maruts* when abiding in their own abode.

IMPELLERS OF THE RIVERS.—That is, the lightning, as associated with rain, may be considered as giving impulse to the rivers.

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8. VISHNU.—*Indra*, it is said, is here again meant.

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Ushas उषस्
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Vanaspati वनस्पति
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Vidadashwa विददश्व
Vidatha विदथ
Vidathin विदथिन्
Vipash विपाश्
Vipasa विपासा
Viprabandhu विप्रबंधु

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Vrisha वृश
Vritra वृत्र
Vyomasad व्योमसद्
Vyansa व्यंस

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12	III. 2. 4	6	16
13	III. 2. 5	5	17
14	III. 2. 6	5	18
15	III. 2. 7	5	19
16	III. 2. 8	5	20
17	III. 2. 9	5	21
17	III. 2. 10	5	22
18	III. 2. 11	5	23
19	III. 2. 12	5	24
20	III. 2. 13	5	25
21	III. 2. 14	9	26
22	III. 2. 15	15	27
24	III. 2. 16	6	28
25	III. 2. 17	16	29
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46	III. 3. 9	10	38
48	III. 4. 1	9	39
49	III. 4. 2	9	40
50	III. 4. 3	9	41
51	III. 4. 4	9	42
52	III. 4. 5	8	43
53	III. 4. 6	5	44
54	III. 4. 7	5	45
55	III. 4. 8	5	46
56	III. 4. 9	5	47
57	III. 4. 10	5	48
58	III. 4. 11	5	49
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107	IV. 2. 5	10	15
108	IV. 2. 6	21	16
112	IV. 2. 7	21	17
115	IV. 2. 8	13	18
117	IV. 2. 9	11	19
119	IV. 2. 10	11	20
121	IV. 2. 11	11	21
123	IV. 3. 1	11	22
125	IV. 3. 2	11	23
127	IV. 3. 3	11	24
128	IV. 3. 4	8	25
130	IV. 3. 5	7	26
131	IV. 3. 6	5	27
132	IV. 3. 7	5	28
133	IV. 3. 8	5	29
134	IV. 3. 9	24	30
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138	IV. 3. 11	24	32
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143	IV. 4. 3	9	35
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166	IV. 5. 9	6	54
167	IV. 5. 10	10	55
168	IV. 5. 11	7	56
170	IV. 5. 12	8	57
171	IV. 5. 13	11	58

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181	V. 1. 6	10	6
183	V. 1. 7	10	7
184	V. 1. 8	7	8
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Page	Mandala, Anuvaka and Sukta	No. of Stanzas in the Sukta	Serial No. of the Sukta in the Mandala
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191	V. 2. 1	5	15
192	V. 2. 2	5	16
193	V. 2. 3	5	17
193	V. 2. 4	5	18
194	V. 2. 5	5	19
195	V. 2. 6	4	20
196	V. 2. 7	4	21
196	V. 2. 8	4	22
197	V. 2. 9	4	23
197	V. 2. 10	4	24
198	V. 2. 11	9	25
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263	V. 5. 9	6	65
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269	V. 6. 2	10	74
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Vol. III.

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Ashtaka.—Third (complete), and four Adhyayas of the Fourth excepting one Sukta.

CORRECTIONS.

On page 170, in verse 5, for *Shira* read *Sira*.

On page 184, line 15, for *and thereupon may Atri overcome (hostile) men*, read *and thereupon may Atri overcome the irreligious Dasyus; may Iska overcome (hostile) men*.

On page 208, line 13, for *Etasa* read *Etasha*.

On page 247, line 23, for *Soma* read *Sama*.

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